

The Outlook

Vol. 64

April 28, 1900

No. 17

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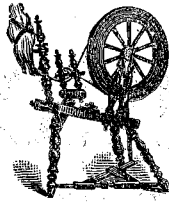
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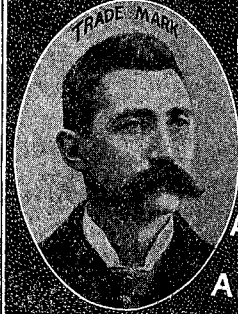
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Porto Rican Amendments It is not strange that the Porto Rican Bill has hardly been signed before a necessity for amendment has been realized. It is not improbable that this necessity was realized while the bill was pending, but the differences of opinion respecting the general policy to be pursued were so acute, and the danger that no bill would be passed and the Porto Ricans would be left without any organized government was so imminent, that it would not be strange if those who had this measure in charge thought it wise to pass the bill as formulated, and supplement it with subsequent amendments. One of these has already passed the Senate; it allows a continuance of the present civil administration in Porto Rico until August 1. The object of this amendment is to give the President and the Governor of Porto Rico time to secure competent men for civil administration. We should have been glad to have authority conferred upon the President to delegate military officers for this service in his discretion. We can see no reason why our military organization should not be used for constructive purposes in such an exigency as the present. The bill as passed has also been severely criticised because of its provisions respecting the granting of franchises in the island. The clause conferring upon Congress the power to rescind any franchise is justly deemed inadequate for the protection of the people. There is one very simple provision which it seems to us Congress might well be called upon to pass with substantial unanimity, namely, a general act providing that no franchise should be granted in any territory or dependency of the United States lasting over a certain term, say fifty years. The policy of our times both in this country and abroad is opposed to all granting of permanent franchises, and certainly no provisional or territorial government ought

to be allowed to saddle a community not yet fully organized as a State with a franchise of which the people could not afterwards rid themselves. Such provisional government should have authority to grant franchises, because on these the development of industry depends; but fifty years is time enough to make a franchise reasonably profitable to the promoter of it; it will certainly make the franchise outlast the promoter's life; and at the end of the fifty years the people of the State, by that time probably fully organized, will be able to decide for themselves the terms and conditions of its renewal.



The Hepburn Bill Apart from the Porto Rican question and the anti-trust proposals considered below, the most important proceedings of the week were the discussion of the Naval Appropriation Bill in the House and the action of the House Committee in modifying the Nicaragua Canal Bill so as to make it less defiant toward Great Britain. In its new form the canal bill merely provides that the United States shall have the right to "protect" the canal, and says nothing about its fortification; but it still disregards the Clayton-Bulwer Treaty. Apparently the fear of seeming deferential toward England is a stronger factor with Republican Congressmen than the desire to uphold the diplomacy of the State Department, and this same fear is a stronger factor with Democrats than the professed desire to avoid foreign embroilments. Nevertheless, the bill in its present form is so much less offensive in its manner than that which preceded it, and Great Britain has so much to gain commercially from the proposed canal, that few Congressmen anticipate a rupture in case the measure is enacted into law. The object of the Hepburn Bill is to make the canal wholly

American by providing for the purchase of a strip of territory on either side the canal and harbors at either end; and if the Government is to build the canal, there is much to be said in favor of the policy. But it seems to us that the President is absolutely right if, as reported, he urges delay until the Commission already appointed to report on the possible different routes has made its report.



The Naval Appropriation The debate on the Naval Appropriation Bill turned largely upon the proposal that the Government should erect works of its own for the construction of armor-plate. Most of the Democrats seemed to favor this proposal, but its exact strength was not tested by a vote. An amendment authorizing the payment of \$545 a ton to the Krupp armory was at one time adopted, but was afterwards stricken out on the point of order that it embodied new legislation—an unrepealed statute now limiting the contract price to a maximum of \$300 a ton. Altogether the shielding of the ships already constructed and those authorized by the bill seems to be tied up in a hopeless tangle. The advocates of the direct construction of armor-plate by the Government have been encouraged by the Senate's acceptance of the proposition that the Government shall itself construct the Pacific cable. Here, however, the Government has exceptional facilities for the work, through its ability to command the service of the navy without additional expense. The indications are that it could not erect works and construct armor-plate for its ships except at a cost greatly exceeding the \$545 a ton proposed. Senator Hoar's speech on the Philippine question we have commented on elsewhere.



Anti-Trust Proposals The special committee on Trusts of the House Judiciary Committee has reported two measures against trusts. One of these proposes a Constitutional amendment giving Congress the same power to dissolve trusts that is now possessed by State Legislatures. If this amendment were adopted, Congress might prohibit a combination of sugar-refiners within the State of New Jersey even though the people of New

Jersey believed that they were better served by a combination. The chance that such an amendment could be adopted is so remote that it hardly needs consideration. The other proposal of the Committee is that Congress shall require all trust-made goods shipped outside the State in which they are made to be branded, shall prohibit the use of the mails by the trusts, and shall require all corporations capitalized at more than \$1,000,000 to make public reports similar to those now required of railroads. This proposal not only conforms with our present Constitution, but also with the general belief of the people that Congress is in duty bound to see that no State authorizes corporations to evade the laws or injure the people of other States. Congress exercised this power to forbid the lotteries of one State to sell their tickets in another, and this anti-lottery law forms an invaluable precedent for anti-trust legislation.



The Proposals Criticised When, however, we consider the definite proposals of the law recommended, we find them much more effective in appearance than in reality. To say that all trust-made goods shall be branded and that trusts shall be denied the mails sounds savage, but a moment's examination shows that the bill's bark is worse than its bite. No combination admits that it is formed for the purpose of creating a monopoly, restricting production, or raising prices; and while the recent decision of the Federal Supreme Court sustaining a Texas decision against an oil combination in that State shows that something can be accomplished by authorizing the Federal courts to deal with trusts engaged in inter-State commerce, the supreme need is legislation carefully distinguishing between combinations and agreements plainly beneficial—such as those between connecting railroads—and combinations and agreements plainly hurtful—such as all those to boycott dealers who buy of competitors, and most of those between manufacturing corporations located in different places and producing the same kind of goods. The anti-trust legislation which will satisfy the conscience and common sense of the country will ultimately be as full of detail applicable to different industries as the

English factory law; and the way to reach such legislation is by definite statutes against definite wrongs, and not by a comprehensive enactment against everything which may be called by the bad name of trust. The provision for published reports is excellent, but we wonder that the Committee made no reference to the simple proposal which would immediately break the power of certain most oppressive trusts, namely, the abolition of the tariff on all products which are controlled by a monopoly.



Railway Discriminations and Trusts

The most important address made before the Trans-Mississippi Commercial Congress at Houston, Texas, last week was that of Inter-State Commerce Commissioner Prouty, of Vermont. His subject was Freight Rates, and he put before his audience in striking form the discriminations still practiced under the Inter-State Commerce Law. Among other things, he said:

The most prominent question of to-day is the trust. Probably no one factor is so potential in the perpetuating of these great combinations which succeed in defying law and public opinion as discrimination in freight rates. Indeed, it may be doubted if any trust in the necessities of life need be greatly feared if absolute equality in the freight rate could be secured. The freight rates ordain where cities shall be built and communities maintained. This may be illustrated by the case of the Colorado Fuel and Iron Company, of Pueblo, Col., which aimed to sell its products upon the Pacific coast. Its competitor was Pittsburg. A keg of nails, worth \$2 at the mill, cost the Pittsburg manufacturer 66 cents to transport to the Pacific, while it cost the fuel company \$1.60. Under these conditions there could be no competition. The freight rate determines who shall do business and where business shall be done.

The remedy for these evils, Commissioner Prouty pointed out, could not be left to the courts, first because only the shipper can sue in the courts for damages, and, second, because the courts cannot, under the Constitution, be given the administrative function of fixing rates. The right of the shipper to sue for damages is a grossly inadequate remedy, because the shipper cannot bring suit for the damage done when communities are "snuffed out" by discrimination, and the shipper rarely dares to bring suit for damages even when he believes himself to be the

object of especial discrimination. In the making of rates, the Commissioner concluded, "the public has an interest which must be protected. To-day the railway is the sole judge between itself and the public. Some tribunal should be devised from which the public can obtain relief. If the Inter-State Commerce Commission is not a competent body to discharge that duty, abolish it and put something in its place. If it is, give it the authority necessary to discharge the duty which the statute of this land imposes upon it." The Congress adopted a resolution indorsing the provision of the pending Cullom Bill giving the Commission the desired power to fix reasonable rates when communities and shippers submit cases to them. This has long been urged by The Outlook as indispensable to the protection of the community. The railroad is a public highway, and it should be controlled by the public.



The Demand on Turkey There is some indication that the patience of our Government with Turkey is beginning to be exhausted; certainly the patience of the people is. The amount involved in the claim of the United States Government on Turkey for damages for the destruction of property is not in itself a large one. The sum of \$100,000 was fixed by the Sultan himself as a reasonable sum in compensation for the injury done to the property of American missionaries and schools during the Armenian troubles. It will be remembered that there was positive testimony that Turkish soldiers were present at the outrages, and, so far from stopping the rioting, actually encouraged the rioters. The Sultan has admitted the justice of our claim at least three times, in conversation with the American Ministers at Constantinople. He has carefully avoided, however, making this admission in writing, and the Turkish diplomats show some disposition to deny the fact that the claim has been admitted as just—a typical bit of Oriental duplicity. The reason assigned for the non-payment of the claim has been the impoverished condition of the treasury of the Porte: this is also a typical Turkish proceeding. From time immemorial the treasury has always been empty when

claims were made upon it. Now, as always, money can be obtained only by pressure. That the Sultan can raise the sum of \$100,000 if he tries needs no demonstration. The newspaper talk about sending an ultimatum to the Porte, and about seizing the port of Smyrna and holding it until the dues collected pay the claim, is premature, to say the least. What our Government has done is to give the Sultan to understand that American honor demands the settlement of this claim, and that we do not propose to forget it. It must be paid sooner or later, and it is already decidedly later rather than sooner. The European Powers seem pleased at the firmness of the attitude of the American Government. Germany, which is closest of all the Powers to being an ally of the Sultan, may, it is thought, urge upon him immediate payment, with a view to avoiding international complications and a reopening of the Turkish question.



The Cuban Census The publication of the more important results of the census of Cuba taken under the auspices of the United States Government is distinctly of importance, not only as furnishing a basis for the municipal elections to take place next June, but also as giving a statistical foundation for future discussion about the conditions and needs of the island. In several points the figures of the census differ from preconceived ideas. The total population is 1,572,797; this shows a decrease of a little less than seventy thousand from the not very reliable figures of a census taken five years ago. Many people had supposed that the devastation and destruction of Weyler's policy had reduced the population by possibly one-third; but it now appears either that the census of five years ago gave too small a population, or the death-rate in the war was smaller than supposed, or, finally, that the increase of the last year or two has been extraordinary. At all events, in this point the census figures are eminently satisfactory; so, also, is the comparatively small proportion of negro population shown—in round figures, 233,000 negroes, 270,000 of mixed race, and less than 15,000 Chinese. Still another item which is somewhat surprising and also acceptable

is that showing that, of the entire population quoted above, 1,296,367 are Cuban in citizenship. Turning to the immensely significant question of education, the census reports that only 443,426 can read and write; which makes the percentage of illiteracy seventy-two. It must be taken into account, however, that this percentage of the total population includes a very great number of infants who are not of the age to read. A more encouraging fact is that mentioned in an address made by Mr. Frye, the Cuban Superintendent of Schools, at Boston, lately; he said that the number of children in the Cuban schools rose in 1899 from less than 10,000 in January to about 130,000 at the end of February, while in that year the number of teachers increased from 200 to 3,500. Mr. Frye's address and other indications show that, under the fostering care of General Wood, the education of Cuba is advancing in a satisfactory way, and that the Cubans are eager for education. A large number of these Cuban teachers are to visit Cambridge this year to take part in the summer school. The students of Harvard as well as the professors have shown a warm interest in this extremely valuable experiment; and over three hundred of the students have consented to give their rooms for the use of the Cuban teachers. Another matter in which improvement is greatly needed is that of the marriage relation; the census shows that very nearly thirty-five per cent. of those living in marriage relations have never been formally married, but openly admit that their connection is merely by mutual consent. Our churches and mission societies have in this, and not a few other points, a great opportunity for mission work. Immediately following the announcement of the census a letter was put forth from General Rivera, the Cuban Secretary of Agriculture, Industry, and Commerce, calling upon Cubans of all political parties to unite in petitioning the United States to devote the year 1901 to the formation of an independent government in Cuba to begin to act on its own responsibility at the end of 1901. The fact that this letter emanates from a Cabinet Secretary, and that it has been received with apparent approval by Cubans of all classes, is significant. It has been followed by General Rivera's resignation.

Political Events

The result of the Louisiana election was a foregone conclusion. Since the adoption of the Chicago platform and the fusion of Democrats and Populists on the electoral ticket in 1896, the mass of the Populists have returned to the Democratic fold, and since the adoption of the amendments disfranchising poor and illiterate negroes the Republican party has been reduced to a skeleton. All that is left of the Republican party is an organization—or, rather, two rival organizations—claiming the right to distribute the Louisiana patronage of the Federal Administration. At the last gubernatorial election in 1896 the result as returned was 116,000 votes for Foster, the Democrat, against 90,000 for Pharr, the Republican and Populist nominee. This year the Democratic nominee, Heard, received 60,000 votes, against an aggregate of 17,000 for all the opposing candidates. In Tennessee the Republican State Convention last week was the scene of a wrangle between two factions, led respectively by Pension Commissioner Evans and Congressman Brownlow. The Evans faction, incensed by the unseating of many of their delegates, finally seceded and nominated an independent ticket. Both factions favored the renomination of President McKinley, and there is little doubt that this year, as in the past, all the Southern Republican delegations to the National Convention will carry out the will of the Administration. In Maryland the Republican party has been somewhat further weakened by the definite declaration of Senator Wellington against it in case President McKinley's Philippine policy is sustained. His position is more consistent, and in so far will be more influential, than that of Senator Hoar. Senator Wellington demands for the Philippines complete independence under an American protectorate. In Pennsylvania the Democratic party has sustained a corresponding loss through the definite alignment of Congressman Sibley with the Republicans. Mr. Sibley strongly supports the Administration's Philippine policy, and is likely to be re-elected to Congress as a Republican. In Oregon, where the State election takes place in June, fusion has again been effected between the Democrats and Populists. Owing, perhaps, to Mr. Bryan's recent tour through the State, the fusion

platform indorses his anti-imperialist policy. Admiral Dewey's political manager, his brother-in-law, Mr. McLean, of Ohio, who has the reputation of attempting to be a shrewd political manager but not of being a successful one, is apparently endeavoring to create a diversion against Eryan in the Democratic ranks sufficient to prevent him from securing the two-thirds majority necessary for a nomination, and then stampede the Convention for Dewey; but the results so far achieved are not promising for eventual success.



New York's Italian Strikers The Italian common laborers employed by the contractors building the Croton Dam for New York City struck several weeks ago for better pay. The present law in New York requires that contractors doing work for the public must pay "the prevailing rate" of wages, and the amount these Italians were receiving (\$1.25 a day) was demonstrably a quarter of a dollar less than the prevailing rate for unskilled laborers in the locality. The Italians naturally believed, therefore, that they had a legal right to better pay; and although the contractors claim that their contract was made before the enactment of the law requiring the payment of the prevailing rate of wages, there was a general conviction that the strikers were at least morally entitled to the increase demanded. The strikers were further helped by the fact that the rise of prices during the past two years and the more general employment of laborers made it difficult to get other men to take their places. After some delay, however, the contractors were succeeding in finding such men; then the strikers proceeded to adopt a policy of intimidation to keep their places from being filled. The sheriff of the county, believing that he could not without the aid of the militia maintain order and the freedom of men to work, called upon the Governor for troops, and received the support of a regiment. When it arrived, the frenzy of the strikers seemed to increase, and one of their number, or some one in sympathy with them, killed a sergeant. Following this crime wholesale arrests were made in the district where the strikers lived, and by the end of the week complete quiet seemed to be

restored. On Monday of this week about two-thirds of the regular force were at work. The duty of the public to maintain order and guarantee to every one the right to work is so clear that public sentiment would have sustained a much greater outlay of public money to secure these ends than was required. Nevertheless, the taxpayers of Westchester County, on whom the burden has fallen, cannot help contrasting its amount with the small sum by means of which the contractors might have settled it. The Italian Consul, who interested himself on behalf of the strikers, reported their willingness to meet the contractors half-way, and accept an increase of $12\frac{1}{2}$ cents a day each, or \$15 for all, in settlement of all differences. The contractors, who refused this, saddled upon the county an expense of over \$1,500 a day. The fact that these strikers were aliens of the lowest class seems to have encouraged brutal treatment of them on every hand, and this brutality bore its natural fruitage in the methods which they finally adopted when at bay. The whole episode is lamentable from every point of view. The government had its share of the responsibility by reason of its permitting public work to be done by aliens under padrones, and thus subsidizing the kind of immigration which the Nation desires to restrict. The duty of preserving public order was the first duty, and it has been well done; the duty of investigating the causes of the difficulty and putting the blame of it where it belongs remains to be done, and we hope that the Governor will do this also, without fear or favor. If the contractors have violated the law, there ought to be some better remedy provided than individual suits for damages by the individual laborers.



Unprincipled Commercialism

Last week the commercial world was shocked by a sudden announcement on the part of the American Steel and Wire Company (a concern controlling four-fifths of the product of wire-fencing and nails in this country) that, in consequence of over-production, it would close twelve of its mills. Later in the week the company decided to reduce by twenty-five per cent. the prices for its various products. While prices had risen to a

high figure, they had shown a recent tendency to decline to a level which represents a nearer approach to the cost of production. Statements of the great profits already realized by the Steel and Wire Company had been published, and the utmost confidence was expressed by the managers of the property in the maintenance of earnings on a large scale. Last month a quarterly dividend of one and three-quarters per cent. was paid on the common stock, and it was announced that similar payments would be made at similar intervals throughout the present year. The company, however, had not yielded to the tendency toward lower prices, and had thus checked the demand for more goods. At this season of the year the finished products of such concerns are generally in the hands of jobbers, and any accumulation would indicate the opinion of jobbers that prices were too high. The sudden announcement caused the suspicion that those in control of the stock had parted with large amounts of their holdings, and were now frightening the purchasers into selling it back to them at much lower prices. If this was the aim, it was quickly reached, since there was an instant and severe depression in that particular security, and the entire list of industrial stocks was depressed to a point only two dollars a share above the lowest average for last year. Apparently no one knew that the mills were to be closed. Even assuming that the business of the company was in as bad shape as its chairman declared, the summary means for correcting the weakness was indefensible. Thousands of workmen entirely dependent for their daily bread upon their daily labor were deprived without notice of what they had reasonably expected would be continuous employment. Under any circumstances, they would protest; but if the suspicion of stock speculation is justified, the managers of the company may expect more than a protest. Social revolution must follow the continuance of methods such as those above described, methods which are deplorable at any time, but especially so in these times, when the utmost integrity and ability are necessary on the part of the managers of great "trusts" to overcome the popular prejudice against them.

The Boer War

Last week there was heavier fighting than hitherto in the vicinity of Wepener between several thousand besieging Boers on the one hand and, on the other, the garrison at the town under Colonel Dalgetty, relieved by the British forces arriving from the south under General Brabant and from the west under General Rundle. The Boers have also been active in another part of the Orange Free State, namely, at Fourteen Streams on the western border, where they have checked Lord Methuen's advance to relieve Mafeking. They are now bombarding Mafeking with high-velocity guns firing fourteen-pound shells, such as have not been used there since October. Unfortunately for the British, the garrison has nothing to compare with these guns. In Natal the Boers have a line ten miles long; the shelling of Elands-laagte continues. General Buller, British commander there, reports that the Boers have wrecked the engine-houses and shafts of three collieries by heavy charges of dynamite. The Boers apparently believe that claims for property damaged in Natal and Cape Colony, to be presented after the war, cannot be assessed against the people of these two colonies, but that they will be liquidated by the Transvaal mine companies in the form of taxation based on the profits of the companies. The late General Joubert's offices are now assumed by two well-known Boers. From Pretoria it is announced that General Schalk-Burger has been gazetted Vice-President of the South African Republic, and General Botha Commandant-General. Mr. Hay, United States Consul at Pretoria, has informed the State Department that members of the ambulance corps sent from Chicago and other places by American sympathizers with the Boers to attend the Boer sick and wounded have taken up arms against the British. On Tuesday of this week Lord Roberts cables that he has sent General Pole-Carew and two brigades of cavalry to reinforce General Rundle.

**Lord Roberts's Criticisms**

These events, however, were as nothing compared to the publication last week by the British War Office of the criticisms made by the Commander-in-Chief on the

fiasco at Spion Kop in January. Omitting the details of these criticisms, we may say in general that Lord Roberts censured Colonel Thorneycroft for ordering the retreat from the top of the hill, characterizing the action as inexcusable. He charged General Warren with "errors of judgment and want of administrative ability," and he blamed General Buller himself for "disinclination to assert his supreme authority" and for failing to find out what ought to have been done. The unanimity of sentiment in accepting these criticisms as just and unanswerable proves more than anything the complete ascendancy which Lord Roberts now enjoys in the political as well as in the military situation. No supporter of the British Empire is likely to forget that the deliverance of that Empire from harassing anxiety is due to one man, who more than any other has restored British military prestige in India as well as in Africa. It is believed that he must have made other severe criticisms, as was his duty to do; for instance, on the battles of Magersfontein and Paardeburg. He is commended everywhere for speaking without reserve and without hesitation where great imperial interests are concerned. In proportion as he is commended, however, the War Office is condemned. It would seem that its plan of procedure might have been the humane one of quietly depriving unworthy officers of their commands without any public ventilation of mistakes, as was done in General Gatacre's case, rather than officially to exhibit British generals to the world as incompetent bunglers. Moreover, it is hard to understand why the War Office should think it good policy to publish these criticisms in the middle of the campaign.

**The Famine in India**

Mr. Fee, United States Consul at Bombay, has just made a report to the State Department, in which he declares that the returns of people in distress in India far exceed those recorded during the initial stage of the famine three years ago. At this period of that famine only a million persons were receiving Government relief in all India; to-day the official estimate places the number at between four and five millions. and the daily expenditure at about

ninety thousand dollars. The vegetable and animal life of India depends substantially on the southwest monsoons, which, laden with the moisture of the Indian Ocean, break in June upon the western coast, and for three months flood India with a rainfall averaging about one hundred inches. The rains of the last monsoon were from a half to a total failure, and famine was then threatened. It was generally hoped that the autumn crops of southern India might be saved by the northeast monsoon, which occurs in November, and that the crops in central and northern India might be saved by early winter rains. The November monsoon largely failed, however, and at the date of Mr. Fee's letter the normal time for winter rains had passed. These conditions, of course, further injured the autumn crops and diminished the prospects of a spring harvest, thus enlarging the affected area and intensifying the distress. The famine district embraces most of the Bombay Presidency and most of Hyderabad, the western half of the central provinces, all of Rajputana, southern Punjab, and much of the native States of Katch and Gujarat, an area of about three hundred thousand square miles, with a population of forty millions of souls. To this should be added a further area of about half the size and with about half the population, in which scarcity and distress prevail, but which is not really famine-stricken. Both the general Government of India and the various local governments have been liberal in providing relief works, but as the most trying period of the famine is now about to be experienced, it is a question whether the resources of the Government will be equal to the strain.

A Lesson from the Famine

This famine emphasizes that international responsibility the recognition of which forms one of the characteristic features of our age. If India were not a part of the British Empire, there neither would be nor could be the governmental relief which is now provided, and which, though inadequate for entire succor, is a great and sorely needed relief. Because England has the governmental responsibility for India she has a responsibility beyond that of merely governing, and in

some measure at least realizes it; much as in this country we realized a responsibility for furnishing relief to the Porto Ricans from the desolations produced by the tornado. If there is some danger of injustice and oppression, as doubtless there is, in the modern policy of adoption by a strong and well-developed community of one which is weak and ill organized or not organized at all, there are some compensating advantages. *Per contra*, the present direction of England's attention to South Africa is likely to interfere somewhat with adequate measures for the relief of India. In an address to the Imperial Legislative Council, Lord Curzon, Viceroy of India, has called attention to this feature in the present distress. During the last famine, all the world, said he, seemed to share India's sorrow, and all the world contributed to alleviate its distress. At the present time the thoughts of almost every Englishman throughout the Empire are fixed upon the war in South Africa. Meanwhile the Indian ryot looks with heavy heart into the future, and says, "God has taken away my food: what shall I do?" From the Madura Mission of the American Board we learn that in a large part of its territory but one-twentieth of last year's crop can be realized this year. Contributions for the relief of the sufferers from famine may be sent to Mr. F. H. Wiggins, Treasurer of the American Board, 14 Beacon Street, Boston, Mass. American Christians will do well to realize that there is no better way to recommend Christianity to these sufferers than by practicing it toward them in their suffering.



The Golden Stool of Ashanti

Last week witnessed fighting between the British troops and the natives near Kumassi, the capital of Ashanti, now called the British Gold Coast Colony. Kumassi is about a hundred and fifty miles from the coast. There has been a renewal of the troubles which necessitated the British expedition of last year, and several hundred British troops have been despatched overland from Accra, the main Ashantian port, to the scene of conflict. Ever since the capture of Kumassi in 1874 the British have been trying to locate the Royal Golden Stool, an enormous nugget of gold which takes the place

of a throne in Ashanti. These efforts finally provoked the natives to resentment, and there now appears to be a general uprising in the northern part of the colony. Once upon a time the Kings of Ashanti were the most absolute of monarchs, and their ceremonies were marked by frightful cruelty to their three million subjects. The success of the British expedition under Sir Francis Scott, a quarter of a century ago, led to a nominal British protectorate. In 1896 the last king, Prempeh, was forced to abandon Ashanti and to live henceforth in the British colony of Sierra Leone; he managed to conceal the Golden Stool, and his followers have kept it hidden from the British ever since.



Ecumenical Conference The third of these world assemblies in the interest of missions opened last Saturday afternoon at Carnegie Hall, in this city, with a throng that crowded the great auditorium. Twenty-four hundred delegates and missionaries were reported to be in attendance—the largest number yet. Ex-President Harrison, who occupied the chair, made the opening address—one thoroughly worthy of the occasion. The need of the mission field he declared to be a thoroughly reconsecrated and unified Church. Material goods must be appraised at spiritual values. Christ in the heart and his rule in the life was the remedy for the evils of a selfish commercialism and the requisite for realizing the brotherhood of man. The great nations had combined to put down the slave trade, and must combine to put down the liquor traffic among dependent races. He recommended men of wealth to endow great schools in the missionary field as they had endowed our own. Dr. Judson Smith, of Boston, as Chairman of the General Committee, then addressed a warm welcome in behalf of the Foreign Missionary Societies of the United States and Canada to the several transatlantic delegations. He characterized this Conference as an advance upon its predecessors both in a wider representation and in the new prominence given in its programme to woman's work and that of students and other young people. The Rev. R. Wardlaw Thompson, of London, in an eloquent response for the British delegation, emphasized the

essentially missionary character of the Christian spirit. The Rev. Dr. Schreiber, representing sixteen German societies and their eight hundred and fifty missionaries, said that much prayer for the Conference was being offered in Germany. He expected it to promote a better understanding between English-speaking and German-speaking missionaries. The Rev. Joseph King, responding for the Australian societies, remarked that this is the first Conference in which Australia appears as a new center of missionary enterprise. "God," said he, "is girdling the earth with Christian States, which, if sometimes mercenary, are also missionary." The Rev. Dr. Chamberlain, of India, spoke for the missionary corps—2,400 in India, 15,000 in all—and dwelt with great fervor on the specific advantages to accrue from the Conference. But the one topic which was prominent in every address was the Christian unity and co-operation which were both expressed and promoted by the Conference.



The President's Reception A still greater crowd thronged the hall in the evening, and many failed of entrance. Bishop Potter offered prayer, and Mr. Morris K. Jesup, as Chairman, introduced President McKinley, whom the audience greeted by rising, with hand-clapping and waving of handkerchiefs. The President's address was a glowing tribute to the work and the character of our missionaries. "Their contribution to the progress of humanity," said he, "is beyond all calculation. May this great meeting rekindle missionary enthusiasm to go and teach all nations." The National anthem was sung, and Governor Roosevelt was introduced, receiving from the audience the same tribute as the President. He was glad, he said, to welcome to the State of New York men and women who had not only preached but had done, and made action square with pledge. The Governor rehearsed in detail his observation of missionary work among the Sioux Indians, and declared that no work more fruitful for civilization could exist than that done by those who give their lives to spreading the Gospel. Ex-President Harrison, as President of the Conference, responded. Indulging at first in a few witticisms

which relieved the strain of attention, he dwelt upon the fact that the interest of the Nation in the Conference had been expressed through its Chief Magistrate. The hope of society, he said, was not in scholarship and invention, but in the Word of God and the Church of Christ. In Christ's precept, "Thou shalt love thy neighbor as thyself," was the principle of the world's rejuvenation. On Sunday the pulpits of many churches were filled by delegates and missionaries. The Conference began its work on Monday morning. Of this we shall speak next week. Few outside of the committees have any adequate conception of the heavy mass of work that has already been done in organizing the Conference by correspondence with all parts of the world, by shaping a programme in which a multitude of necessary topics must be disposed of with closest economy of time, by collecting and collating information from many fields of work for the basis of profitable discussion, by providing for the proper hospitality and many other details. The daily press of this city will doubtless give an ample report of whatever is of public interest. But for the reports of committees and the discussions of the principal problems before the Conference the officially published "Proceedings" will be of great value. To all who subscribe \$2 before May 1 these will be sent postpaid.



Criticism of the Conference The printed report of a sermon last Sunday by an esteemed Universalist minister in this city contains the strange statement that Unitarian and Universalist Christians were not included in the invitation to the Ecumenical Conference "because they do not believe in the divine cruelty of endless torment." The fact should be clearly understood that the Conference is made up of delegates, not from churches, but from foreign missionary societies and foreign missionary boards. There is some missionary work carried on (the beginning, we hope, of much more) by Unitarians and Universalists. But, as we have taken care to assure ourselves from an authorized source of information, there is not in either of these denominations any foreign missionary society or organized board of manage-

ment, and consequently no delegation could be expected. The managers of such a council as the present can scarcely be criticised with justice for not inviting to participate in it religious societies which have never themselves organized for foreign missionary work. We think the preacher probably right in saying that a great many of the delegates do not believe a doctrine of endless torment. We agree with him that Christian fellowship should not be conditional on such a belief. His misstatement is deeply to be regretted as tending to stir a wholly unjustifiable prejudice against a Conference which deserves the sympathy of radicals and conservatives alike for its aim and objects in which all good men agree.



**The
Westminster Confession**

There is a general agitation in the Presbyterian Church for a revision of the Westminster General Assembly's Confession of Faith; but, as might be expected, there is no general agreement on the subject. The stream of opinion in the Church is divided into two channels: one in favor of a new and shorter creed, Christian and catholic rather than Calvinistic and exclusive; the other in favor of leaving the creed as it stands. The former is the view apparently in favor among the liberal or New School Presbyterians, including some eminently conservative in their general theological opinions. Among them may be mentioned Professor Thomas Hall, of Union Theological Seminary, who declares that only trained theologians can either use or understand the Westminster Confession; Dr. D. S. Schaff, of Cincinnati, who declares that certain statements of the Confession go beyond the teachings of the Bible, and should be removed; and the Presbytery of Geneva, N. Y., which, in session last week, passed a resolution calling on the General Assembly "to take immediate steps toward the revision of the Confession of Faith, or to provide as an alternative such a concise statement of the fundamental doctrine of Holy Scripture as may best represent the work of the Church in promoting the kingdom of God in the present age." A similar resolution was passed by the Binghamton (N. Y.) Presbytery. Dr. W. R. Gregg, of the

Brooklyn Presbytery, is still more catholic in his suggestion, which is that two verses of the New Testament, John iii., 16, and Acts xvii., 31, are all the creed that is necessary. The resolution of the Rev. Dr. Overton, however, petitioning the General Assembly "to formulate a short, simple, pointed, and practical creed that will emphasize the essential faith-centers of the Christian life," was laid on the table. *Per contra*, President Patton, of Princeton, sees no occasion for any revision. He is reported as follows:

If the Presbyterian Church ceases to be a Calvinistic church, it will not need the Calvinistic creed. If the Presbyterian Church is a Calvinistic Church, as I believe it to be, then there is no need of revising the Confession of Faith. The creed needs no revision. No church member is required to subscribe to the creed at all. No minister is required to sign the creed *in ipsissimis verbis*. The Confession of Faith is a very good expression of the Calvinistic system of belief. Agitation on this subject is entirely unnecessary, in my judgment.

Action on a resolution in favor of revision was deferred by the New Brunswick (N. J.) Presbytery after this speech.



The True Policy The most significant feature in this agitation is an editorial in the "Interior," which is generally regarded, we believe, as the most influential organ of Presbyterianism in the Middle West. It affirms that until within a few days past it discouraged any movement at this time toward a modification of present standards, because such discussions have a tendency to divert attention from the practical work of the Church; but that recent events have brought it to a conviction that the time is ripe for "a movement to substitute a brief, irenic, evangelical creed, of the Presbyterian type of thought and expression, to which alone ministers and elders should be required to subscribe, rather than to the whole Confession of Faith as it stands." It recommends as a model for such brief summary of doctrine that which has been adopted by the Presbyterian Church of England, and it gives at length reasons for the change. It wisely insists that there should be no inconsiderate haste in providing such a symbol, and that "inasmuch as the creed will be for the acceptance of the whole Church, it

should be made as nearly as possible to express the belief and faith of the whole Church." This, as the readers of The Outlook know, seems to us the only wise policy. Revising and modifying historic statements are like changes in a historic building; they destroy the historic beauty and symmetry, and they inadequately provide for the necessities of the present and the future. The Westminster Confession of Faith is an archaic symbol of a vigorous and sublime faith, but it is a fit subject neither for retention as an expression of present faith, nor for revision, but for preservation as a monument of beliefs that are past. There is need of ending rather than mending such statements in the Confession as that "by the decree of God, and for the manifestation of his glory, some men and angels are . . . foreordained to everlasting death." It is true, as Dr. Patton says, that "no minister is required to sign the creed *in ipsissimis verbis*;" his subscription is in the form of an affirmative answer to the question, "Do you sincerely receive and adopt the Confession of Faith of this Church, as containing the system of doctrine taught in the Holy Scriptures?" But it can hardly be doubted that the minister who rejects, as a large proportion, if not an overwhelming majority, of Presbyterian ministers do reject, the doctrine of limited atonement and particular and unqualified election, is placed in a false position by being required to give assent to this inquiry, although he is understood by the Presbytery, or even by the universal Church, to believe that while the Confession of Faith contains the system of doctrine taught in Scripture, it also contains some important things which the Scriptures do not teach.



Death of Charles Beecher The Rev. Charles Beecher, the last surviving son of Dr. Lyman Beecher, died at Georgetown, Mass., April 21, in his eighty-fifth year. Like all his brothers, he entered the ministry, and filled the pastoral office successively in Fort Wayne, Ind., Newark, N. J., and Georgetown, Mass. During his pastorate in Newark his church, previously Presbyterian, became the First Congregational Church in that city. At Georgetown his adoption of the doctrine of the pre-existence of souls,

which was also espoused by his brother Dr. Edward Beecher, occasioned his exclusion, and that of his church as sustaining him, from the fellowship of the Essex North Congregational Association. Some years later the Association wisely rescinded its action. He resided some seven years in Florida, and when seventy years of age served the church in Wysox, Pa. His last years were spent at his daughter's home in Georgetown. He was the author of five or six books, and the editor of his father's "Autobiography." The "Plymouth Collection of Hymns and Tunes," compiled by his brother Henry, was indebted to him as musical editor, and several lyrics are from his pen, among them the ringing hymn, "We are on our journey home." His death and the immediately preceding death of his brother Thomas and his sister Mary leave now but one survivor of Dr. Lyman Beecher's family of eleven, Mrs. Isabella Beecher Hooker, the author and lecturer, now in her seventy-ninth year.



Theological Seminaries

At the April meeting of the Alumni Association of Hartford Theological Seminary the Rev. C. H. Barber read an interesting paper defending the seminaries against recent criticisms. He claimed that at Amherst College the average scholarship of those graduates who in the last six years have entered theological schools was higher than that of those entering any other profession. Seventy-six per cent. of those entering the seminaries had graduated with honor, as against fifty-five per cent. of those entering law schools. Mr. Barber declared that for a quarter of a century the Hartford Seminary has refused large numbers of applicants and has repeatedly dropped incompetent men. Twenty years ago Professor Riddle stated that he had helped to prevent a larger number of incompetent or unworthy men from entering or continuing in the Seminary than had graduated during his connection with it. Mr. Barber added that during twenty-five years he had enjoyed an intimate knowledge of the conditions in the Hartford Seminary, and that he knew of no college which during that time had experienced so great a transformation and had made as much prog-

ress in modern and practical educational methods.



Methodist General Conference

The annual conferences of the Methodist Church that have lately been held in this region confirm our forecast, a month ago, of some questions likely to engage the General Conference next month at Chicago. One of these is the abolition of the present time-limit of pastorates. The New York Conference has pronounced for this by a vote of 110 to 29. This and other like expressions are regarded as a hopeful augury by those who favor the change. It failed in the last General Conference by a very small margin—nine votes, we believe. The opposition excited in the Newark Conference by Professor Sheldon's defense of the Boston Theological School, and of Professor Mitchell in particular, makes it increasingly difficult to hope that the controversy between the higher critics and their opponents will be kept out of the General Conference, whether the Bishops approve or disapprove of Professor Mitchell's re-election. In regard to the vexed question of discipline, whether Section 248 (formerly 242) shall stand, with its specific prohibitions of dancing, games of chance, attending theaters, horse-races, circuses, etc., the New York Conference and the New York East Conference have very decisively declared for substituting a precept that recognizes at once the liberty and the responsibility of the individual conscience. As to the new bishops to be chosen, it is thought that in consequence of the retirement of some there may be several vacancies to fill. For these, Drs. Butts, of Madison Seminary, Day, of Syracuse University, Goucher, of Baltimore, Kelley, of the "Methodist Review," Little, of Evanston, and Raymond, of Wesleyan University, are most prominently named. It remains to be seen whether this General Conference more than its predecessors will be able without some riddance of routine business to devote adequate time to the demands of interests more vital than filling a variety of offices. It seems particularly desirable that a Church claiming with good reason to be the popular Church of America should bear ample testimony in its Na-

tional meetings, as the Disciples' recent Congress did, to those principles of social righteousness which need to be vindicated and illustrated in our National life.

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The Philadelphia Church Census

The report of the recent church census in Philadelphia is now at hand, and is an interesting document. While the object of this census was to visit every home in Philadelphia within a single day, it was found that, largely on account of the reduction of the number of visitors by bad weather, a few specially difficult districts had to remain unvisited on that day. These were looked after later, and the entire city covered. On the day in question forty-six hundred volunteers reported for work. The city had been divided into eighteen districts, and these again subdivided, each division having a responsible head. The canvassers met with a sympathetic reception, and this was specially noteworthy in the case of Roman Catholics. It is gratifying to know that all the religious organizations in Philadelphia were united in the work. The objects aimed at by the census were to find out the number of persons not communicant members of any church, and also the number of children not members of any Sunday-school. The denominational and individual church preferences of all these persons were ascertained, as far as possible, and the figures placed in the hands of the Philadelphia clergy. In this way some churches were surprised to receive detailed statements concerning two or three hundred persons in their immediate neighborhood who had expressed a preference for a particular church, and yet concerning whom that church had previously had no knowledge. In addition, a great host of delinquent church members was uncovered. A total of one million three hundred and fifty thousand persons were reached by the census. Of these there were twice as many Roman Catholics as members of any of the Protestant Churches. Among the latter the Methodists lead in number, followed by the Presbyterians, Episcopalians, Baptists, and Lutherans. It may surprise many to learn that there are over four times as many Jews in Philadelphia as Friends, and nearly twice as many Friends as Congregationalists.

Protecting the Family The scandalous marriage at Greenwich, Conn., last spring, and the scandalous claim of a polygamist for a seat in Congress last winter, stirred up a public interest which took form not only in press articles and church action, but in the resort of a largely increased number of applicants for information and aid to the National League for the Protection of the Family. This most useful organization, the best medium of exchange and co-operation among all who are concerned for its vital object, deserves larger support. It has some of our best citizens at its head, and is now in its twentieth year. Its recent Annual Report details the progress which has been made, with a few exceptions, in State legislation during the year on the subject of marriage and divorce. The scandalous ninety-day residence-term for applicants for divorce has now wholly disappeared, and the six months' term has disappeared in all but a very few States. The last conference of the State Commissions for uniform legislation (in which thirty-two States are now represented) devoted itself to the subject of uniform divorce laws, and drafted a proposed law on uniform divorce procedure, of which an advance copy is printed in the League's report. Other valuable information is given concerning the new uniform divorce law in Germany, and recent movements for reform in this country. But the weightiest utterances of the League present the scandal of Mormon polygamy in a point of view that few have so thoughtfully taken. The League views it as no isolated evil, utterly foreign to the rest of our social life. The founders and many early followers of Mormonism were Eastern people, from communities already infected with lax and low ideas concerning marriage and the family. Eastern society stigmatizes the Mormon polygamist, but does not scrupulously inquire into the antecedents of the divorced. The local assault on the family in Utah is less dangerous than the insidious evils which elsewhere keep the divorce courts busy. The report closes with statesmanlike suggestions concerning the part to be borne in the evolution of modern society by the home and other communal groups, as mediating powers between the individual and the giant corporations at the other

social extremes. Copies of this report can be had by any one who will write for it to the Secretary, Dr. Samuel W. Dike, at Auburndale, Mass.



The Kindergarten Meeting

The seventh annual meeting of the National Kindergarten Union, held in Brooklyn last week, was in many respects the most notable in its history, and was significant of the rapidly growing interest in kindergarten education. Nearly all the leading exponents of the kindergarten system and the Froebelian philosophy of education were present, and the discussions showed an unusual depth and vitality of interest. The meetings were held in Plymouth Church, in the Academy of Music, at the Adelphi College, and at Pratt Institute. The public meeting held in the Academy of Music on Wednesday evening was notable, not only for manifestation of keen interest in the subjects discussed, but also for a very unusual attendance. Nothing could better mark the advance of the kindergarten idea and the hold which it has taken upon the people than the presence of an audience filling the Academy of Music to listen to discussions of subjects pertaining to the kindergarten. The speakers of the evening were Superintendent William H. Maxwell, Mr. Frank L. Babbott, Miss Lucy Wheelock, Dr. William T. Harris, the National Commissioner of Education, and Mr. Hamilton W. Mabie. Miss Harrison, Miss Dozier, Mrs. Hart, Miss Niel, and Miss Havens were among the many representative kindergartners who took part in the discussions. The kindergarten has thoroughly established itself and passed into its second stage of development—the stage which brings out both criticism and differences of opinion as to methods. Much of the criticism which has been made upon various details of kindergarten work in this country has been made by kindergartners, and has been well grounded; some of the criticism has been made by those who do not understand Froebelian principles, and who have not, therefore, contributed any new light to the subject. Differences of opinion as to methods are inevitable, and their appearance is not to be regretted, since, so far, they are indications, not of permanent division,

but of vital interest, and of a desire to secure the very best results.



The Discomforts of a Millionaire

As a rule, there would be vastly less unwholesome discontent if people in moderate circumstances thought more about the many who are worse off than themselves, and less about the few who are better off. Nevertheless, the position of the latter is anything but the enviable one supposed by those who reckon additions to wealth as additions to happiness by the simple rule of "two and two make four." The ordinary rules of arithmetic have no application in this sphere, and when once family wealth is sufficient for comfort and culture, an addition is likely to have the effect of subtraction, and multiplication the effect of division. An odd illustration of this commonplace comes in the recent publication of a classified list of Miss Helen Gould's mail for a single week. It begins as follows:

1 request to found colony in Cuba.....	\$1,000,000
231 requests for money (149 not naming sum) ..	187,800
91 requests for loans (16 not naming sum)	156,203
149 requests to raise mortgages (4 not naming sum)	77,575
43 requests to aid churches (27 not naming sum)	56,981
53 requests to aid colleges, libraries, etc. (46 not naming sum)	46,400

After these follow seven hundred requests chiefly for help to individuals, who want everything from a set of teeth to a trip to England. The total number of letters is 1,303, and the aggregate of the amounts definitely named is \$1,548,502. There were 126 personal letters not described, but unless Miss Gould was more fortunate than another well-known heiress, these letters probably contained two or three proposals of marriage, with possibly one of them from a foreign nobleman urging the union on the ground that he has "family" but no money, while she has money. Altogether the spectacle makes for contentment for non-millionaires.



Japan's First Trust

During the war with China it was seen that the Japanese had been able in a marvelous manner to Europeanize their army and navy. Not satisfied to wait for what is called "normal development," not slaves like the Chinese to the traditions of the past, they proved how successfully

one, ambitious nation can imitate the military institutions of another. Less attention has been called to the fact that Japanese industry is also being Occidentalized. "Hand-made" is everywhere giving way to "machine-made," and large corporations are supplanting petty concerns. A significant step in the process of transformation is the recent organization of what is said to be the first trust in Japan. Two hundred firms which manufacture cotton yarn in Tokio, Nagoya, Osaka, Okayama, Kinshiu, and other towns have combined, for the purpose, it is stated, of regulating prices, minimizing operating expenses, and encouraging the export of cotton yarn with a bounty of two yen per bale. The intelligence department is to be an important feature. Members will be kept informed of the latest improvements in spinning made in other countries; they will learn by special daily cable New York and London prices, which they have hitherto received second hand; and they will be instructed at the earliest possible moment of new opportunities for foreign trade.



Senator Hoar's Speech

Senator Hoar's speech in the Senate against the policy of the present Administration was the most dramatic and perhaps the most notable feature of the Congressional proceedings last week. The speech is in the nature of a plea addressed to the Republican party to abandon, even at this late day, its defined policy for dealing with the Philippine problem. Senator Hoar declares in the outset that he does not expect to accomplish anything for liberty in the Philippines except through the Republican party, and impliedly, if not explicitly, urges the support of that party by the people in the next Presidential election. He then proceeds to indict with oratorical vigor the policy of that party as it is interpreted not only by the acts of the President, but no less by those of the Republican majority in Congress. In this singular lack of connection between the premises and the practical conclusion lies the fatal weakness of what is an eloquent but will not be, in our judgment, an influential speech. That speech might, indeed, be epitomized in a sentence thus: The Republican party has proved itself

recreant to its trust; it has violated its own traditions, has set at naught the traditions of the country; has overruled what would have been the counsels of its sacred dead could they have spoken; has rejected Jefferson and Hamilton, Webster and Lincoln, as leaders, and accepted Aaron Burr; has violated the Declaration of Independence, and the Constitution of the United States; and all this it has done that it may trample under foot the sacred rights of man at the command of a greedy commercialism: nevertheless, Support it. It is impossible for the American people to follow the counsels of such a counselor. Mr. Hoar is too independent to be a follower, and not sufficiently independent to be a leader. The thoughtful American must either reject his premises or reject his conclusion. The Outlook rejects his premises.

The same lack of that reasonableness which alone gives oratory in our time any real effectiveness seems to us to characterize this speech throughout. His history as little conforms to what appears to us to be well-attested fact as does his conclusion conform to the premises to which he attempts to attach it. He declares that "we have not bought any property" in the Philippines; whereas, in fact, the treaty with Spain conveys to us in terms all the public buildings and all the crown lands of Spain, and there is at least plausible reason for believing—as Lew Wallace, Jr., has shown in our columns—that the latter include the major part of the lands now occupied by the friars—that is, probably the most valuable lands in the island of Luzon. He ranks Aguinaldo with "the great martyrs of history whose blood has been the seed of the church of liberty;" whereas those who have personally known Aguinaldo describe him as a man of popular and engaging qualities, but of vacillating if not weak will, who has been used by men stronger and more unscrupulous than himself. He assumes that the responsibility of bringing on the war rests with the Americans; whereas the best testimony available indicates that war could have been avoided only by giving up the city of Manila to forces from some portion of which had issued the threat of general assassination of all foreigners, and the attempted occupancy of which was accompanied by an endeavor at wholesale arson.

He implies that the so-called Aguinaldo government had both the will and the power to protect life and property; whereas, according to the undisputed testimony of Americans of spotless reputation, sent to ascertain and report the facts, this government, where it has possessed the power, has permitted, if it has not perpetrated, frequent assassinations and political robbery on a scale which made it little short of brigandage. He assumes that the whole Filipino population have been heart and soul engaged in the war; whereas it is matter of public history that some of the most eminent Filipino leaders withdrew from this Aguinaldo government when war with America was resolved upon, and that peace on the terms proposed by America—America's sovereignty and Filipino local self-government under that sovereignty—was tentatively agreed upon, and apparently would have been consummated, if General Luna had not succeeded by revolution in breaking off the negotiations. He rhetorically summons the statesmen of the past from their graves to testify against the present policy of expansion; but these attempts by the living to interpret the sentiments of the dead, like most similar testimony interpreted through a living medium, will be convincing only to those who were before convinced.

The most valuable portion of Senator Hoar's speech is that in which he undertakes to outline the policy which he would have pursued in the Philippines. As this probably represents as clearly as any recent utterance the policy of the anti-expansionists, in so far as they are agreed upon any policy, we print this portion of his address in full:

But we are told if we oppose the policy of our imperialistic and expanding friends we are bound to suggest some policy of our own as a substitute for theirs. We are asked what we would do in this difficult emergency. It is a question not difficult to answer. I, for one, am ready to answer it.

1. I would declare now that we will not take these islands to govern them against their will.

2. I would reject a cession of sovereignty which implies that sovereignty may be bought and sold and delivered without the consent of the people. Spain had no rightful sovereignty over the Philippine Islands. She could not rightfully sell it to us. We could not rightfully buy it from her.

3. I would require all foreign governments to keep out of these islands.

4. I would offer to the people of the Philippines our help in maintaining order until they have a reasonable opportunity to establish a government of their own.

5. I would aid them by advice, if they desire it, to set up a free and independent government.

6. I would invite all the Great Powers of Europe to unite in an agreement that that independence shall not be interfered with by us, by themselves, or by any one of them with the consent of the others.

7. I would declare that the United States will enforce the same doctrine as applicable to the Philippines that we declared as to Mexico and Haiti and the South American Republics. It is true that the Monroe Doctrine, a doctrine based largely on our regard for our own interests, is not applicable either in terms or in principle to a distant Asiatic territory. But undoubtedly, having driven out Spain, we are bound, and have the right, to secure to the people we have liberated an opportunity, undisturbed and in peace, to establish a new government for themselves.

8. I would then, in a not distant future, leave them to work out their own salvation, as every nation on earth, from the beginning of time, has wrought out its own salvation. Let them work out their own salvation, as our own ancestors slowly and in long centuries wrought out theirs; as Germany, as Switzerland, as France, in briefer periods wrought out theirs; as Mexico and the South American Republics have accomplished theirs, all of them within a century, some of them within the life of a generation.

9. I would strike out of your legislation the oath of allegiance to us and substitute an oath of allegiance to their own country.

What would this involve? At least these three things. First, an offer to the supposed government represented by Aguinaldo to help in maintaining order—an offer which Aguinaldo might accept or refuse as he pleased; second, a request to the European Powers to join with us in an agreement not to interfere with the Filipino administration of affairs in the archipelago; third, a notice that we would not permit these Powers to interfere, but would, by force if necessary, require them to keep out of the islands. Colonel Younghusband in his history says that the English residents were unanimously of the opinion that, if the Filipino forces had been allowed in Manila, there would not have been a Spaniard left alive in the city. Senator Hoar's policy demands that we require Spain not to interfere if such wholesale assassination should be attempted. A Filipino proclamation, issued at the time of the Filipino attack on our forces at Manila, called for the assassination of all foreigners, and the attack was actually accompanied by

an attempt at wholesale arson. Senator Hoar's policy demands that if such an open and public threat were repeated, we require Great Britain and Germany and China, all of whose citizens would be involved in the threat, not to interfere. Who, remembering the wholesale massacres in civilized France inspired by the years of Bourbon misrule, will venture to affirm that there would be no danger of similar wholesale massacres in the Philippines incited by centuries of Spanish misrule? Who would wish to endure the burden of shame which Americans would have to endure if such massacres took place while America refused to furnish protection to the helpless or to allow any other Power to do so? Even if Senator Hoar's hypothetical concert of Powers could be secured, who will venture to affirm that such a concert would be a better protection to helpless women and children on the other side of the globe than it was to the Armenians whose cries could almost be heard in European capitals?

Mr. Hoar does but confuse the issues by his rhetoric. Either America is responsible for the protection of life and property in the Philippines, or she is not. If she is responsible, she must protect life and property, however burdensome the task, until a government can be organized of such a character as will give assurance that life and property will by it be adequately protected. If she has no such responsibility, she should sail away and leave the islands to themselves. The one thing she should not do is to refuse to protect life and property, and simultaneously forbid any other Power to furnish such protection if it should be needed. The political issue in the approaching Presidential campaign is equally clear. He who believes that the Nation has responsibility for law and order in the Philippines should vote either to continue in power the present Administration, or to put in power one pledged to continue its general policy. He who thinks the Nation has no such responsibility should vote to dismiss the present Administration and put another in its place which will disavow all governmental obligations in the Philippines, and take down the flag which, so long as it flies there, symbolizes American sovereignty. The one thing he

should not do is to denounce the Administration as false to liberty in maintaining American authority in the Philippines, and at the same time vote to keep it in power for the purpose of continuing that policy which he denounces.

We have not attempted here any general analysis and report of Senator Hoar's speech, because it cannot be epitomized in a paragraph, and the reader can probably easily secure, through his Representative in Congress or through Senator Hoar, a copy of the "Congressional Record" containing the speech in full.



Gifts and Needs

Those Americans who take depressed views of civilization on this continent, and who look forward with anxiety to the future of free institutions, ought to take heart when they read the announcement recently made in the New York "Times," upon the authority of Appletons' Annual Cyclopædia, that over sixty millions of dollars were given last year by private donors to American educational institutions. A careful student who has made extended investigations says that, in his opinion, this country added to its wealth last year not less than thirteen billions of dollars. This enormous profit went, of course, to a considerable extent into living expenses of all kinds, but a very large part of it must have been added to the accumulations of the country. The gifts to education from private donors amounted on this estimate to about one-half of one per cent.—a very creditable and hopeful showing, significant of the hold which educational interests have upon the imagination and the judgment of successful Americans, and significant also of the immense enlargement of educational opportunities on this continent.

This magnificent private generosity, of which it may be said without exaggeration that it is unparalleled in the history of the world, suggests many hopeful inferences. It shows, for example, the indirect value of the constant appeal to personal initiative, which is the secret of American energy and success. It is often said, and for the most part with truth, that those things abroad which are done under Government supervision are likely to be better

done than those things which are done here under Government supervision, but that those things which are accomplished here as the result of private enterprise are not only immensely more in number, but very much better done than those things which are done by private means abroad. The American habit of thinking of the Government as an individual responsibility breeds the corresponding habit of thinking of all the public interests as private responsibilities. In this country no intelligent man of means can be indifferent to the claims of public education, because he sees, with varying degrees of distinctness, that the public welfare rests largely upon the diffusion of knowledge, and that the more thoroughly the voters of the Republic are educated, the more secure will be the fortunes of the Republic. Wealth does not pay a tribute to education, but reinforces education as one of the safeguards of the State and of society. This is one of the most helpful forms of patriotism; the kind of patriotism which does not expend itself in flamboyant talk about the flag, but which helps to breed a citizenship to which the flag is a symbol of something sacred.

Last year's gifts to education, if compared with those of any previous year, show an immense gain. That increase will be sustained; the annual investment in education will count more every year. In this fact lies one of the assurances of the future. Never before has education been so expensive, or have institutions of all kinds so greatly needed aid. Some of the foremost institutions in the country are living from hand to mouth, and are putting into the mere getting of the means to prolong their existence the time, the energy, and the thought which ought to be devoted exclusively to educational work. Hampton Institute is an example of an institution of National importance. Years hence, as men look back upon the problems of this time, it is likely that General Armstrong's magnificent experiment will be recognized as the first step toward the solution of the problem of the negro race on this continent. It is a great industrial college; a community in which the scholar is surrounded by all the occupations and trades, and from which boys and girls are sent back to their homes or into the country, with minds that have not only been opened

and stored, but with hands that have been trained and made skillful. General Armstrong literally gave his life for Hampton Institute; and there are fears that the present President, Dr. Frissell, will be compelled to make the same sacrifice, because the money to sustain this great National institution, working at first hand and along lines of the highest intelligence for the solution of the race problems, must be raised every year by personal solicitation and work. Hampton needs an endowment which will increase its income seventy-five thousand dollars a year, and it ought to have that endowment. It would be a privilege for any man of great means to furnish it, or to any group of men to combine in furnishing it.

In the field of higher education, the Johns Hopkins University has rendered services of incalculable value. It has been a pioneer with Harvard in developing, elaborating, and thoroughly establishing the most advanced methods along the most advanced lines in American education. Several years ago the Johns Hopkins suffered a severe loss of funds through no fault of its own officers; it has been compelled for several years past to ask for a yearly grant from the Legislature of Maryland, and to go through a persistent struggle in order to secure it. This year it has received only half what it asked for. It holds a position of strategical importance between the North and the South; it is an institution of National interest; it ought to have what it needs, for it has earned the right to ask for support from all parts of the country. Clark University at Worcester is an institution unique in our educational system—a place for the training of experts; a school for teaching professors; a home for original research. Through causes for which its officers are in no way responsible, its means have been sadly crippled, and it has carried on its work of filling professorial chairs all over the country, and of giving, in several departments, the same advantages for which Americans had formerly to go abroad, on very limited means and at great self-sacrifice on the part of its able and self-denying President and its group of devoted professors. To put Clark University on an independent footing would be to endow research in this country. These institutions are mentioned simply as types of

institutions which are struggling with problems from which they ought to be relieved.

There are many universities and colleges, like Harvard, Yale, and Princeton, which are able to secure what they need from large and influential bodies of alumni, who give to their Alma Mater out of gratitude and affection; there are other institutions, like Williams, Dartmouth, Amherst, and Union, and a group of important institutions in the central and far West, whose work has been of such commanding influence in the history of the country that they have a right to appeal to men of means everywhere. And there are State institutions which, like the University of Michigan and the University of Virginia, have sustained high traditions of scholarly service and academic dignity, and which ought to receive more generous public support now that they are brought in competition with younger and more generously endowed institutions. A State cannot spend money more wisely than along educational lines. Michigan has a higher place in the regard of the country because of the high character of its University; and Virginia has no greater claim on public respect than the work done by the institution which was so near Jefferson's heart. The American college has been one of the great forces for good in American life; too much cannot be done for it.



A Witness to the Faith

At the time when this issue of *The Outlook* reaches its readers there will be in session in New York City a gathering the existence of which will be itself a witness to the power of Christian faith. Many hundreds of representatives of the Christian Church, coming from all quarters of the globe, will be in conference upon the question how to promote the kingdom of God by the ministry of the Gospel of Jesus Christ. The interest of the meeting will not be ecclesiastical; no Church can make capital out of it; for all Protestant Evangelical Churches will unite in this meeting on equal terms. It will, therefore, be necessarily free from the partisanship which sometimes dishonors religious as well as patriotic gatherings. Its interest will not be intellectual. It

will in this respect be unlike the famous Parliament of Religions, where the interest was in a comparative study of religious faiths. While that comparison will be made, the essential interest in the Ecumenical Missionary Council will be vital and practical—interest in a comparison of methods by which that faith which is the common property of all Christian Churches can be given to those who do not possess it. The bond of union, the magnet of attraction, the impulse to thought and action, in this gathering will be faith, not organization nor dogma; Christian faith, not religious philosophy; the firm belief that in the life, teachings, death, and resurrection of Jesus Christ there is good news for the whole world—not only light on the problems of this life and the life to come, but a donation from the Supreme Father of a power to realize in this life the aspirations and hopes which point onward for their complete realization to a life yet to be entered upon.

But this is not all. At this gathering there are over seven hundred men and women who for their faith have surrendered much of what most men regard as a chief object, if not the supreme object, of their desires: such as ambition, fame, ease, country, art, music, civilization, a quiet, unbroken home. There will be patriotic Americans here who have expatriated themselves from their native land to spend their lives in exile; men the eager ambitions of whose youth have all been concentrated on Christian service; lovers of music who for years have heard no concert; men of university education and hereditary culture who have put it all at the service of the barbarian; lovers of home who have remained at their foreign posts, while their children come back to America to grow from youth to manhood and womanhood away from the rejoicing love of father and mother. The struggles, the tears, the sacrifices, which their lives have involved are known to no others, nor yet to themselves—for the supremest self-sacrifice is always unconscious. The inspiration, the joy, the reward, of their lives has been their loyalty to Jesus Christ as Lord and Master, and their attempt to do his work in his way. They ask no pity, and they desire none; for their Master's joy has been theirs. They ask no plaudits; the only approbation they

covet is that of their Master interpreted to each one of them by his own conscience in the silence of his secret life.

Such a gathering, and, still more, the lives which such a gathering brings for the moment out of obscurity into the public light, we call a witness to the faith. It transcends all creeds, confessions, apologetics, evidences scholastic or other. It gives a new and solemn meaning to the words, "This is the victory that overcometh the world, even our faith." Let him who can do so, believe that the secret of this intelligent and enduring enthusiasm is an illusion. But such a belief is wholly irrational. So beneficent a stream is not supplied by so maleficent a fountain; so perennial a stream is not supplied by a fountain so transitory. A great delusion is never the parent of a great life.



The Liberation of Easter

If Easter means anything more than a freshening of the hope for immortality, a vivid recalling of those who once walked beside us and have now vanished from our sight, it cannot leave us as it found us. It found the disciples disheartened and despairing; it left them so deeply and finally rooted and grounded in the faith that henceforth they were glad to suffer if they might tell men that, of their own personal knowledge, One had risen from the dead. This was the fact that lighted the future for them and made martyrdom easy to meet. For them there was henceforth no more doubt. Immortality was not dependent on a nice balancing of probabilities; it was not an inference from the nature of man; it was not a passionate desire; it was a fact; something which had definitely and objectively happened at a given hour on a given day. The rising from the dead was for them a record of human experience, a fact like other facts in human history. They laid hold of it with their senses as well as with their souls. Henceforth, amid all the uncertainties and sorrows of their lives, they were the joyful preachers of a great divine truth, the proclaimers of a great divine certainty.

To the rigid, formal Jewish world these first teachers of Christianity were liberators; they delivered the souls of those

who accepted their words from bondage to tradition and to the letter which killeth; they gave them the freedom of the spirit. To the careless, corrupt, dying Roman world these same teachers brought the very breath of life; in the heart of a declining civilization they set a new vital principle; and in the chaos fast coming upon that old world they laid the foundations of a new civilization and of a purer and nobler social order. Their message must be repeated in every generation; it was never more sorely needed than to-day, when so many men and women are in bondage to forms of doctrine which have lost their reality, and so many others are in the darkness of doubt or despair. Society longs for the leadership of light and hope; for divine aims in place of sordid cares; for noble audacity instead of timid prudence; for certainties instead of dreams and hopes. Those who believe that Christ really rose from the dead cannot be silent without breaking faith with their fellows; they cannot be as are those to whom the Resurrection is a tradition. If we are risen with Christ in faith and conviction, we cannot be uncertain, despondent, despairing, as are they who find no tomb from which the stone has been rolled away. "Our spiritual resurrection is to be after the model of our Lord's literal resurrection," writes Bishop Hall, of Vermont. "The very same body rose, but in altogether changed conditions, and to a new and higher kind of life; so it must be with us. The grace of God claims for his service all our faculties of body, mind, and heart—our talents, energies, social influence, and the like; all that has been used for the world and for self is now to be used for God's glory and our brothers' good, to be exercised according to higher laws, as new motives, aims, powers come into our life. Let practices of prayer and devotion which have been formed in Lent be carefully cherished in Easter-tide. The risen life of Christ was for the most part hidden. From his veiled life of communion with God he came forth on occasions to comfort and instruct his disciples. This should be the law and pattern of our work, speaking to others of those things which we have heard and seen with God, calling others into that fellowship with him in which we rejoice to live."

Cronje's Capture and the Relief of Kimberley

By James Barnes

[In the issue for April 7 we stated that articles written by Mr. James Barnes, the Special Commissioner of The Outlook in South Africa, had failed to reach us, and that we had reason to believe that they had been lost either through the action of the military censorship or through the failure of native runners. A private letter from Mr. Barnes, dated at Bloemfontein March 17, shows that our fears were correct. Two articles written by him—one describing the operations resulting in the relief of Kimberley and Mr. Barnes's visit to Kimberley, the other relating his experiences at the time of Cronje's capture and the battle of Paardesburg, were intrusted by Mr. Barnes to a native runner, a Kafir, together with letters from other newspaper correspondents. This runner was captured by the Boers, who now possess the two articles, which the readers of The Outlook would certainly greatly value. In lieu of these articles we think our readers will undoubtedly be interested in the extracts from private letters given below. These extracts are, naturally, informal in style and somewhat desultory. It will be seen that Mr. Barnes was, with the correspondent of the London "Standard," the very first to enter General Cronje's camp after the surrender.—THE EDITORS.]

Kimberley, February 20, 1900.

As you see, we are here! The town shows little or no effect of bombardment, and the people show little sign of hardship. The horses, those not eaten up, are thin, and that is the principal sign. I have been constantly on the march and in the saddle for nine days, and when not actually moving or sleeping I have been hustling for food for myself, and, what is more precious, fodder for my horse; for if your horse goes, and there is no other to be had, you are out of the going. I have been successful in keeping my horse and myself in good shape, though we are both hard as nails and thin. I am only here for a stop-over and a night's sleep and rest for man and beast. We are off in half an hour to catch up with Generals French and Kitchener, who have Cronje bottled up at Koodoesrand Drift, thirty-two miles east of here. Ten to one the old fellow gets away. There was a big fight yesterday, but no details as yet. I was at the little battles on the Riet and the Modder, and, I must confess it, rather enjoyed myself after a fashion. I wish I could tell you of a ride I had last Friday, myself and a guide, at night. We stumbled into a Boer laager—pots cooking on the embers of fires, coats hung up in tents, blankets, horses, dogs, even a bicycle; they must have just left. We helped ourselves to a meal, and cleared out. That day I rode forty-one miles. The end of the war is in sight; the backbone of it is broken. I have had no time to ride around this town; got in late in the evening; it is now 1 P.M., and I leave in twenty minutes. I hope to write soon

from Bloemfontein. The Free State will soon cave in. Hurrah for Lord Roberts and French's cavalry!

Osfontein, Orange Free State, March 6, 1900.

I have been constantly on the move since the eleventh of last month. From Modder River to Enslin, to Ramdam, to Waterfall, to Poortjies, to Wegdrei, to Jacobsdal, to Klip Drift, back to Modder, on to Kimberley, via Magersfontein and Scoltzsnak; Kimberley to Paardesburg, thence to Stingfontein, and now on to Osfontein. At the places underscored we had fights, or, rather, skirmishes, although at Waterfall we lost 200 wagons and 1,200 cattle to the Boers, through sheer carelessness in not having sufficient guard at our rear. Some Boer has a fine pair of blankets belonging to me, left on the baggage-wagons.

I have ridden my old horse "Julian" most of the time, but when I reached here he was played out, and is now resting, while I ride a spare pony (very spare). It would take reams of paper to tell all the happenings of the last few weeks, and it is hard to write. All the day one is either on the move or hustling for food or forage for horses, and in the evening I find that sleep comes quickly if you can keep dry. It has poured torrents every night now for a week, and such a soaking rain! The army, of course, travels without tents on the march, and it is a motley-looking crowd, for the men are quite in rags. But the soldiers are cheerful, and so am I, so this is not grumbling. The story of this wonderful march is a tribute to Lord Roberts and Lord Kitch-

ener, and to the staying qualities and fighting powers of the English soldier. I am writing this at the foot of a big kopje, and the rocks about are scarred with lydite shells, and the crevices full of shrapnel, for it was here that the Yorks and Buffs fought and captured two commandos of Boers who had come on from Ladysmith to try to relieve Cronje, who was kept in a hole in the river trench back some three miles.

The day of Cronje's surrender was one of the most eventful days of my life. Please don't think I am talking big, but it just happened that another correspondent, Bleloch, of the London "Standard," and my humble self were the first two to enter the captured laager, and we were there alone for twenty minutes with the Boers crowding about us asking all sorts of questions, and most of them eager to shake hands, although many were surly and gave us ugly looks. The Orange Free Staters and many Transvaal men confessed themselves sick of the war, but what hurt them most was the fact that they had surrendered on Majuba day.

A returning transport train leaves for Modder River in an hour or so, and I will have to find some one to give this letter to. But I will endeavor to give you a short account, just a leaf from my diary, as it were, of the doings on last Tuesday, the twenty-seventh.

We were encamped under a wagon near the headquarters of the Ninth Brigade, Shilley of "The King" and the "Westminster Gazette," and Bleloch of the "Standard" and myself, when we were awakened by a rattling and roar of rifle fire from the direction of the Boer trenches. Bullets whizzed and splattered about us, so we got out and hid in the rocks. We were fully 3,000 yards from the firing, but these long-range rifles throw big distances. Soon we heard volley-firing, showing that the English were replying, for Boers don't fire volleys, and the Mausers have a different sound from the Lee-Metford, the former going "ca-pow!" and the latter "whack er." It was pitch dark. We could hear some stirring in the camps and snapping of rifle-locks as the regiments stood to arms; firing soon died away to a few shots, and then silence. No one moved out; went back to our blankets. At earliest dawn we saddled and rode out across

the plain—ambulances going up river—and went on till we came to trenches held by Canadians, within 600 yards of enemy. Here we found that the Boers had not tried to break out, but had fired on Canadians who were advancing their earthworks; the latter behaved with great bravery and coolness, and managed to get out of what might have been a bad mess. Dead and wounded were brought in in numbers then unknown (since proved to be eleven killed and thirty-two wounded). The Boers fired high in darkness. There was volley-firing from the Shropshires, who fired on the Boers, thus protecting the Canadians, who did not fire a shot, but lay prone on the ground and got back as best they could. The fact was that the Boers had advanced two hundred yards to a donga or dry water-course, and caught the Canadians in open. The hopeless position of the Boers was evident. On the south the Yorks' trenches were within 400 yards, the Shropshires were on the north within 500 yards, and the Canadians on the west within 500 or 600. East was French's cavalry, numbering 8,000; on the hills above, seventy guns and more, from 9-pounders to 4.7 naval guns; and scattered round on kopjes within a mile or two were 30,000 men.

This gives you some idea how well Cronje was shut in. As we watched the wounded being brought in, mounted men came down the bank with a white flag. Colonel Ewart, Brigade-Major of the Ninth Brigade, met them; they had a note for Lord Roberts. As the Colonel went by us he said: "General Cronje has just now surrendered unconditionally." So Bleloch and I got on our horses and rode forward cautiously; soon we saw that every trench had a white flag. Strange sight! The place reeked with foul smells; dead horses and cattle everywhere; Boers living in holes in river-bank. We rode on, and entered the laager. Here we found twenty women and children, all in tears (there were more in river-bed). Taken for officers, we were asked where the Boers should pile their arms; we showed them. One young Boer gave me his fancy bandolier waistcoat. They began to throw away things. Most seemed to speak English. Poor people, they were hungry, dirty, and sick of war; they had two hundred wounded and one hundred killed; they numbered about four thousand. I saw Cronje and

Albrecht, and afterwards had quite a talk with the latter. He blamed the General most bitterly. Rode on, and found four Krupp seven-pounders and one Vickers-Maxim; they had just finished throwing breech-blocks in river; contrary to war to destroy property after surrender; made note of place. Soon some cavalry rode in; I reported what I had seen. General Roberts sent for me; Albrecht was brought in before Major Poor, Provost-Marshal; Albrecht was very rude. He asked, "What were they going to do about it?" and said, "Men had their orders." Cronje was treated with great courtesy by General Roberts, but was surly and bad-mannered; many were the same; but most were glad to get out of that awful hole, which certainly was a small-sized hell. Roberts had offered safe-conduct to women and children, sick and wounded, but Cronje had refused. Three or four small parties trying to get in to relieve the old fellow were "nobbled" the day following, and altogether over 4,500 prisoners have been sent to Cape Town. This puts the score largely in our favor, as they had about 1,200 before. The Boers have lost more heavily than they know themselves, but

they are beginning to find out, and the end cannot be far off. Long before this reaches you we will be in Bloemfontein.

As to myself, I am cheerful and rather enjoying myself; have made, and, sad to say, lost, some good friends. Poor Grieve, one of the best of fellows, and very good to me, was killed Sunday last, the 18th, and buried with fifty-six of his men in a big trench. The Highlanders seem to catch it worst of all—only seven officers left in Black Watch out of twenty-nine. The wounded recover quickly if hit by Mausers, but the explosive bullets used by the Boers make frightful wounds, and few hit by them recover unless hit in the limbs. We are now at this place, Osfontein, four miles from Paardesburg, and lining the kopjes ahead are most of the ex-Ladysmith forces, and all they can muster; they may number twenty thousand, but "Bobs" will turn their flanks. The troops are full of confidence and the enemy, I think, disheartened. There will probably be a provisional government started at Bloemfontein, and all forces will retreat to Transvaal. They may fight there, but I think that many see the uselessness of it.

South Africa's Greatest Problem

By Edgar Mels

Former Editor of the Johannesburg "Daily News"

WHILE many thousands of words have been written about South Africa—of the war, of the diamond mines, of the gold fields, of the thousand and one interesting things to be found in the Land of Good Hope (or is it "intentions"?)—little has been said of the gravest problem confronting South Africa—the native question. Afrianders and British will be able to live side by side, after the war is a thing of history. White men, especially after they have fought each other bravely, are apt to respect each other, and to live in comparative peace. It is different with the natives—black beings who hate all whites, whether British or Boer or German or any other nationality.

They are the real menace to the eventual prosperity and happiness of the coun-

try. They will prove to be "a white man's burden" at a price "that will stagger humanity," as Oom Paul Kruger would say. It does not require a prophetic gift to foretell the future where the South African native is concerned. The future was written in the past, when the white man took the Kafirs' land, when he stole the Kafirs' cattle, when he killed the Kafirs by the wholesale. It is being written to-day, when the white man alone can have justice in South Africa, when a black man has barely the right to breathe God's air. The sowing has taken long; the reaping will be in accordance.

In this country the negro question is being solved through education, through the preponderance of the white man, and because of the ability of the American negro to adapt himself to almost any

condition. In South Africa this is impossible, because of the fact that there the negro outnumbers the white by the hundreds of thousands, and because the Kafir—the generic name of all natives—is totally different from our negro. The American negro has had the more or less advantageous example of the white man before him for two hundred years—years in which he, the negro, has been well treated because of his value as a chattel. The Kafir, on the other hand, has been outrageously treated by the white man. Driven from his home near the coast in years gone by, the white man has stolen his land time and again. Might has prevailed over right, and the white man has triumphed.

Since the Cape of Good Hope was discovered, the Kafir has had cause to hate the white man. And every day brought additional cause for hatred. Slowly, but with the certainty of fate, the white man has crushed the Kafir; the Boer at the north and the British at the south have ground the helpless Kafir “exceeding fine.” The Boer has blazed the way, and the English have followed in the path of man’s inhumanity to man.

The story of our Indians is not half as bad as the tale of the relentless crushing of the Kafir. The Indian receives at least a quota of fire-water and a blanket in which to sober up. The Kafir gets ten lashes on the bare back and is fined ten shillings if he commits a like offense. The Indian is a free man, the Kafir a slave. This statement may seem far-fetched, but it is absolutely true—thanks to the Hon. Cecil Rhodes—as will be proven further on in this article.

To rightly understand the conditions prevailing at present and the causes which have led up to the slavery of the Kafir, it is necessary to turn back the wheel of time and to delve in history. To begin at the beginning, men of science allege that the Kafir is a descendant of the Phœnicians. That there is some truth in this assertion is possible, for the remains of Phœnicians and their mining implements and pots and pans have been found in Portuguese East Africa and in Manicaland. Be this as it may, the Kafir, despite the eleven hundred and odd tribes of him, is a fine animal, physically. He has all the faults of the white man and some more, but he has also a few good points.

Taken as a whole, the Kafir is a child grown into man or womanhood, with none of the mental or moral development—save in a few rather rare cases. He or she, as the case may be, is an adult physically and a child mentally. He has limited ideas as to right and wrong, and is apt to court vice rather than to fight it. He may learn to read and write; he may become a professed Christian; he may be whiter at heart than most white men, but—he is still the Kafir. It’s bred in the bone. He may live at peace with his neighbor, be he white or black, for years, yet, if the occasion arise, he will assegai him in the latest and most approved style.

There are about eleven hundred and fifty-one tribes of Kafirs, ranging from the Matabeles, Mashonas, Amatongas, Swazies, Zulus, Basutos, Bechuanas, Khama’s Men, and a host of smaller tribes, to the Hottentot and Bushmen. And although all are Kafirs, yet each tribe has its peculiarities and moral obliquities—just as the different tribes of white men, whether British or American or German, have theirs.

Take the Zulu as an instance. There may have been instances where he committed theft, but, as a general rule, he is absolutely honest. The Hottentot, on the other hand, is an inveterate and original thief, who steals with a persistency and an originality that would be highly commendable in some other line of endeavor. The Zulu is morally above the average, and one who strays from the narrow path in this respect is promptly killed, the offender’s head being crushed with a stone. The Hottentot is the most degraded and immoral being on earth, save his racial cousin, the Bushman. The Zulu is cleanly to an astonishing degree. The Hottentot dispenses with ablution altogether, as unworthy of so noble a race.

And what has been said of the Zulu can be said of a dozen other tribes, save, perhaps, the allegation as to honesty. His is the only tribe that can be trusted implicitly. Not even a well-cooked dinner can tempt the Zulu, whereas the Basuto or the Matabele will not refuse to annex your tobacco or your money, although they would probably refuse to steal your house, or an iron safe, or some other article too heavy to carry away without too much physical labor.

There is only one respect in which all

Kafirs are alike—their utter dislike to temperance. Time was when intoxicants were unknown to the Kafir. He was as guileless in this respect as a child. Then came the good missionary, with the best of intentions.

"You must not drink," said the good man; "do not put a thing into your mouth to steal away your brain."

"But I have to drink," replied the puzzled Kafir.

"Water, yes, but not intoxicants," explained the good man.

Whereupon the inquisitive Kafir straightway set out, like Columbus, for some new world. And it was not long before he had had a taste of alcoholic liquor. He liked it, and sought for more. But the alcoholic beverages of the white man were too expensive for a poor Kafir, and so he set about to find a satisfactory substitute, with results gratifying to himself, but rather unsatisfactory to the white man. The substitute is called Cape Smoke, and consists of wood alcohol, red pepper, and a touch of sulphuric acid. This delicious concoction is warranted to intoxicate the hardest-headed of Kafirs, and at a trifling expense at that. The results are more than deplorable—they are terrifying. Indescribable madness, akin to delirium, takes possession of the drinker. He howls and shouts; he jumps and runs and dashes about wildly; he raves and curses; he ceases to be a human being. After a while the exhaustion comes, and then the poor deluded Kafir is taken into custody and punished—for emulating the example of the white man.

Thus the Kafir is a human being, save that he has no vote and that he has no influential newspaper of his own to make things uncomfortable for the powers that be. He can only grumble under his breath, vow vengeance in his heart, and wait—until the white man, weakened by internecine struggles, shall fall before the long-plotted revenge of the Kafir.

History shows that such revenge would be justified, if any revenge is justifiable. The story of the growth of every one of the South African States is a tale of injustice to the native. History, as far as the Kafir is concerned, dates back to 1651, when three vessels under Jan van Riebeck left Holland, and entered Table Bay one hundred and four days later with one

hundred settlers. Jan and the five or six men who succeeded him as governors of the Dutch colony "bought" that part of the Cape Colony including the territory as far as False Bay, the Hottentot Holland Mountains on the east, and Saldanha Bay on the northwest, for \$8,000—but they paid the Hottentots only \$47.85!

Van der Stel, after whom Stellenbosch was named, also bought Durban Bay, paying therefor \$250 in goods!

The next "purchase" was in 1785, when Colonel de Graaff founded Graaff-Reinet, and proclaimed the Fish River the western boundary of the Colony. This brought on the first Kafir war, but, owing to a retreat of the Dutch, a peace was patched up. The real trouble did not begin until 1811, five years after the British had annexed the Colony. The Kafirs, foolishly no doubt, attempted to till land in a neutral zone between the Fish and the Sunday Rivers. The result was that Sir Francis Craddock drove them back with great slaughter. In 1819 another war broke out, and at its foregone conclusion the native general, Linksh (Left-handed), was sent to Robben Island, the leper settlement at the mouth of Table Bay. While attempting to escape two years later, he was drowned.

In 1834 the slaves of the Colony were emancipated—their number being 35,700. By this process the Dutch farmers, the Boers of to-day, were cheated by the British Government out of nine million dollars, and in consequence the great majority of them began to trek across the Orange River. At almost the same time another Kafir war, that of 1835, broke out, and both sides lost heavily, the natives gaining the real victory. Then began a series of small wars lasting until 1853, when the Colony annexed Kafraria, and the border was advanced to the Kei River. More wars followed, until in 1868 Basutoland was annexed. Then Griqualand West was taken into the British fold, followed at short intervals by Bechuanaland, Mashonaland, Matabeleland, Zululand, and Pondoland. This closes the history of theft from natives, as far as the Cape Colony is concerned.

What is now known as Natal was formerly a part of Zululand, and in 1823, when the British first explored this territory, Chaka, the Terrible, ruled over the Zulus.

The British bought for a few dollars the land on which the city of Durban now stands. This so displeased Chaka's brother Dingaan that he had his relative assassinated and assumed the reins of government himself. In revenge, he began to massacre all whites, and trapped one hundred trek Boers under Retief, all of whom he murdered in cold blood. Then came a series of terrible massacres in which thousands of whites perished. In 1838, 460 Boers, under Andries Pretorius, after whom Pretoria was named, and with whom Piet Joubert and Paulus Stephanus Kruger fought, attacked twelve thousand Zulus, and, after three days of terrific battling, killed three thousand natives and put the rest to flight. Then came dissensions between the various Zulu chieftains, and Pretorius had Dingaan assassinated, charging his loving brother Umpanda thirty-six thousand oxen for the labor involved.

The history of the crushing of Cetewayo and the annexation of Zululand needs no detailed rehearsal.

As for the Boers of the Transvaal, they were not one whit better than the British. Early this century they drove the Matabele from the part of what is now the Orange Free State, where Kronstadt is located. Not contented with that, they kept forcing them back and back, until they retreated behind the Limpopo River.

So much for the abuses historic. The abuses of the present day are fully as flagrant. The laws of the South African States subject the natives to every conceivable kind of degradation, from not being allowed on the street after eight o'clock in the evening without a permit from their respective "masters," to being flogged for trifling offenses. One instance of the latter assertion, gleaned from personal observation, will suffice.

Every Sunday the natives at work in the Johannesburg mines indulged in a series of apparently terrific but in reality harmless fights. Every Monday morning the police court was filled with semi-nude Kafirs. Then this dialogue would ensue:

Magistrate De Beers: "What is the charge?"

The Clerk: "Dronkenschopp, your honor" (drunk and disorderly).

The Magistrate: "Ten lashes and ten shillings."

And, without any question as to guilt or innocence, every one of the unfortunate blacks would be led into the courtyard, where strong-armed Boers would lash them until the blood flowed.

In the Cape Colony the treatment of natives is even worse. When Cecil Rhodes was Premier of the Colony, he induced the Cape Parliament to make a law known as the "Glen Grey Act." On the face of it this act is apparently harmless. It merely provides for a certain tax on the natives resident within Cape Colony, the money thus obtained to be used for educational purposes. The law really provides that a native must work for a white man, failing which he is liable to imprisonment for a year. Mr. Rhodes's purpose in making this law was to enforce labor: native labor is scarce in the Colony, and this law solved the problem. In order that the American public may judge for itself, two sections of the law are appended. Part four of the labor tax clause of the act reads:

33. Every male native residing in the district, exclusive of natives in possession of lands under ordinary quit-rent titles or in freehold, who, in the judgment of the Resident Magistrate, is fit for and capable of labor, shall pay into the revenue a tax of ten shillings per annum. Provided that upon any native satisfying the Resident Magistrate that he has been in service or employment *beyond the borders of the district for a period of at least three months*, during the twelve months preceding the date on which the said tax is payable, such native shall become exempt from payment of the tax for that year; and provided further that such native shall become exempt from any further payment of such tax, so soon as he shall have satisfied the Resident Magistrate that he has been in service or employment, *beyond the borders of the district*, for a total period, consecutive or otherwise, of not less than three years. To every such native as in the latter proviso mentioned, a certificate, in a form to be prescribed by the Governor, shall be given by the Resident Magistrate, stating that he is exempt from further payment of the said tax.

34. The Resident Magistrate may, from time to time, exempt for one year from the payment of the aforesaid tax any native who may, for good and sufficient reasons, be proved to the satisfaction of the said magistrate *to be unable to leave his location for the purpose of entering into service or employment*, or who may, with the permission of the Resident Magistrate first had and obtained, have been *bona fide within the said district in service or employment at any adequate wage or remuneration for the period of three months*, . . . and every member of a Location Board and of the

District Council shall, during his term of office, be exempted from the payment of the said tax.

Section No. 36 relates to the collection of the tax every January first. It reads:

36. In case the said tax still remain unpaid for a period of three months from the date when it becomes due, it shall be lawful for the Resident Magistrate to issue his warrant requiring the messenger of the Court to levy and raise the amount due by sale of the goods and chattels of the person making default. Should the proceeds of such sale not be sufficient to meet the payment due, or should the person in default not be in possession of any property, he shall, if found at any time at any place within the district, *be deemed and taken to be an idle and disorderly person, . . . and become liable to the penalties prescribed [in Act 23 of 1879];* and upon a second or subsequent conviction shall be *liable to imprisonment with hard labor for a period not exceeding twelve months:* provided that upon payment of the amount due, together with any costs incurred, or upon his showing good and sufficient cause why he should be exempted from payment, the said person shall be relieved from the operation of this section.

In other words, a native too poor to pay the head tax must either leave his own occupation and work for a white employer, or go to prison for a year—if his kraal and two or three yellow dogs are not worth the ten shillings the Cape Government needs so badly.

The wages paid in the Cape Colony are from \$2.50 to \$3 a month and food. Labor at the mines is much better paid, some receiving as high as ten dollars a month. The food consists entirely of corn meal, with now and then half a pound of meat.

In the Transvaal the natives are treated fully as badly. No native is allowed on the streets of the settlements after eight o'clock without a permit from his "master." The master has also the dubious right of whipping his "boy" when he deems it wise, or when his temper gets the better of him. This leads to grave abuses, and many a Kafir has been sent to the hospital, the victim of the white man's brutality.

In no part of South Africa can the native own land. In Basutoland and in Zululand the community alone can hold land, while in other parts only whites can till their own pastures. So that the native has really no incentive to work, save the necessity of eating.

So it is evident that the natives are not treated any too well. This is aston-

ishing, too, in view of their great preponderance numerically. The estimated total in the various South African States is as follows:

	Whites.	Natives.
Cape Colony.....	400,000	1,500,000
Basutoland.....	595	390,000
Natal.....	50,000	475,000
Zululand.....	1,000	175,000
Amatongaland.....	—	40,000
Bechuanaland.....	14,000	60,000
Orange Free State.....	80,000	135,000
Transvaal and Swaziland.....	175,000	750,000
Rhodesia.....	10,000	1,500,000
Nyassaland.....	—	1,250,000
	730,595	6,185,000

The only safety of the white man lies in the fact that, though he is outnumbered by nine natives, every one of them is at daggers drawn with every other native. But some day there will arise the native Napoleon who will unite the warring factions, and then the Kafir will rise in his might and the bloodiest fray of the new century will ensue. The hordes of natives will roll the oppressing white back until—until factional war breaks out again, and then the white man will assume his burden again, with the accompaniment of injustice.

And yet, speaking as one who knows the Kafir fairly well, there is no reason for the ill-treatment meted out to him. The writer wandered through part of the Transvaal, through much of Zululand and a portion of the northern district of Natal, unarmed and alone. For nearly six months he saw only black faces. For six months he was dependent upon the Kafir for food and shelter. And for six months he was treated as a brother—treated better than many a white man has treated him.

The writer has also employed Kafirs—Basutos, Bechuanas, Matabeles, and Swazies—and in every instance he has found them good workers, willing to do their duty, and asking only for a little kindness in the way of pay and food. The writer once took a Basuto from a mine, where this native was pronounced incurably bad. The present of some rather bad tobacco put us on speaking terms. An old blanket made us friends. Sixpence made the boy a devoted slave, and a good meal a brother forever.

The solution of the native problem in South Africa lies entirely with the whites. Kindness alone will settle the question. The white governments and the peoples they rule must treat the Kafir better. They must consider him in the light of a

human being, and not as Mr. Rhodes has viewed him—a necessary but objectionable adjunct to the De Beers mines. When this shall have come to pass, South Africa will have solved the question of much-needed cheap labor and of the future of the Kafir. But until Britain and Kruger

see the light of humanity, the greatest and gravest problem confronting South Africa will be, not the inability of two white races to live peaceably side by side, but the utter inability of the self-same white races properly to govern the blacks of the Black Continent.

The Land of the Igorrotes¹

By Phelps Whitmarsh

Special Commissioner for The Outlook in the Philippines.

WITH six copper-colored savages carrying the baggage on bamboo pack-saddles and with rifles ready for instant use, our little party of four "hit" the mountain trail for Trinidad. We had been advised to wait and go in with a provision train or an escort, but, after the pacific plains of Pangasinan and the calm of the coast road, we had ceased to believe in insurrectos, ladrones, tulisanes, head-hunters, and other bad men. A month or so of peace and of simple Ilocanos had filled us with a beautiful confidence both in the inhabitants and in ourselves. We rode on up, therefore, into the floral paradise of the Benguet mountains, over zigzag trails and past dizzy brinks, through natural arches of tree-ferns and odorous belts of sweet grass, with the sea and its white line of breakers behind us, and purple heights ever rising ahead, thinking only of the sweetness and the coolness of the mountain streams and of the refreshing air, and of the beauty of it all.

As we mounted cone after cone, we stood on each breezy summit and drew long breaths of delight. It was good to look down upon the little flats below, sweltering in the heat haze, and know that we had left them. It was good to be alive. All day we rode up and up. Rich soil, frequent rains, and sub-tropical heat combined to clothe this lower belt of the mountains with a luxuriant growth of bamboos and flowering trees, lush giant grasses, flowers, ferns, mosses, and all manner of rank vegetation. Of ferns alone I counted forty varieties in one day—from tiny specimens to maidenhair and hearts-

tongue, thence to prickle-fir and common bracken, and again to stately tree-ferns twenty feet high, with monster fronds and umbrella-like foliage.

Here and there among the varied greens we came upon a "fire-tree," its scarlet blossoms standing out in sharp and gorgeous contrast; or, again, it was a grove of blossoming "mother-of-coco" trees—a mass of pink. In the dank dips between the ranges, orchids of many kinds swarmed about the mossy boles of the trees, contesting the ground with ferns and a host of parasitic plants. Hanging rivers formed a network overhead, brilliant woodpeckers flashed from tree to tree, clear streams rippled musically, and the moist air was filled with the odor of fungi.

Throughout the long climb our muscular baggage-carriers rested but four times, and though they perspired freely they showed no sign of fatigue. Near sundown we reached the little valley of Sablan, and made the solitary and sideless hut there our camping-place. A few months before, this hollow in the hills had been the site of an insurgent cannon foundry, and a score of church bells, robbed from neighboring coast towns, were scattered about among the ruins of the burned buildings.

About ten o'clock on the morning of the second day we suddenly left the bamboos below us, and entered a country of pines, bracken, and long brown grass—a country which, by reason of its familiar appearance and piny smell, took us back to other days and other lands. At one moment it reminded me of the Scottish Highlands; at another moment I was in the Nevada mountains. Brown pine-needles

¹The twelfth paper in this series. Copyright, 1900, by the Outlook Company.

carpeted the trail, and the breeze souged through the trees in a way that made us homesick. Small mountain cattle we encountered at many points, also the smallest of Philippine ponies and long strings of nude Igorrotes carrying coffee to the coast or returning with tobacco, salt, and cotton nantas of native weaving. As a rule, the Igorrotes content themselves, when traveling, with *camotes* (a species of sweet potato); but we found one picturesque group squatting round their copper pot eating meat. Chancing to spy a foot of the animal in one of the men's hands, I asked what kind of meat it was, and found it to be dog! We understood then why each of our packers had one or two mongrel brutes trailing after him at the end of a stick. Dog, it appears, is prized more highly by the Igorrotes than any other food—and they eat all parts of it, intestines included, except the hair.

All whom we met were apparently friendly, though by no mean effusive. Perhaps indifferent would be a better word to use. It was evident that they looked upon us as superior beings, and that their Spanish salutations (they have no courtesies in their own language) were prompted by a mixture of respect and fear—principally the latter. Though we occasionally saw a few huts perched on a distant steep, we passed no villages or towns on the trail, nor even an inhabited house. When we left Naguillian, we also left the last outpost of semi-civilization, and at once entered a wild country inhabited by a primitive people. With the exception of the trail, which, though in a dangerous state of ill repair, still showed signs of having been cut under the direction of white men, there was no suggestion of Spanish occupation. Traces of the insurgent army, however, confronted us at times in the shape of earthworks and trenches thrown across some difficult ascent.

Mounting continually, late in the afternoon of the second day we reached the ruin of the extinct crater in which the capital town of Benguet lies. Halting our tired ponies, we looked down perhaps five hundred feet into a natural formation very similar to the Punch Bowl of Hawaii—once an active volcano, later a lake, now a mile-wide flat, circular in shape, and shut in by a jagged chain of mountains. Directly beneath us, looking like nothing

so much as a group of ancient mushrooms, lay an Igorrote village; further to the north, among the coffee-trees, we saw the grass thatches of some twenty houses of different architecture—Trinidad. A red road circled the entire flat, and another red streak ran from north to south through the center. Between these dividing lines were squares and quadrangles of rice and camotes, grazing land dotted with cattle, and a small lake. Three passes, one by which we were to enter, another to the south, and yet another northwards, were distinctly visible from our vantage-point. In determined hands Trinidad might be made an impregnable fortress. It is fortunate for the American troops that the insurrectos were men of such light caliber and abandoned their original plan to hold the place. Half-way down the slope we met three Igorrote women with baskets full of red camotes on their backs. All carried bamboo musical instruments in their hands and kept up a curious drumming noise in three notes as they walked. This for the purpose of keeping away evil spirits, among whom they class all persons with a white skin.

At Trinidad we found a company of the Twenty-ninth Infantry, U. S. V., Major E. W. Johnson commanding. At this, the last American post, we received a hearty welcome, and for the time being the hospitable "commandancia" became my home. Though the post had been established but a few days previous to our arrival, the province was reported pacific. The fleeing insurrectos had passed on to the northward, the Igorrotes had returned to their rancherias, and save for the usual and time-honored raids of the savage Busules—the unconquered robber tribes to the north and east, who have never yet paid tribute or acknowledged a higher authority than their own—Benguet was considered tranquillity itself. For several days I remained in Trinidad, obtaining information containing the farther provinces, smelling the ever-blooming roses, drinking freely of the delicious water, and reveling in the cool, bracing air of the high altitude. In the dry season, at least, Benguet has an ideal climate—a climate in which one can work throughout the day without the exhaustion common to the tropical lowlands, and sleep at night under three blankets. Seventy-five degrees

was the highest the thermometer registered during my stay in Trinidad, and forty-eight degrees the lowest. The latter occurred during the night, and before the thermometer was examined we all declared that the mercury had fallen below freezing-point. When the railway is extended along the north coast, and the province is better known, I expect to see Benguet become the health resort of the Philippines.

Wishing to see more of the Igorrotes, I engaged an Ilocano guide and made two-day trips in various directions, visiting all the towns and barrios near Trinidad. I then made a circular trip through the center of the province with a military expedition; and later still I formed a party of civilians and went further into the interior, through northern Benguet and the provinces of Lepanto and Bontoc. One of my first trips was south of Trinidad to the rancheria (village) of Itogon, where I learned gold-mines were being worked by the natives. On the way I passed through the Bagio, a barrio in which the only three white settlers in Benguet live. One is a German misanthrope, very much in sympathy with the insurgent cause. Another is a stubborn Englishman, who has persisted for years in trying to grow tea in a soil which produces the finest of coffee; and the third is a would-be chief of the Igorrotes—a Swiss, who dresses, or rather undresses, *à la* Igorrote, and who has slid down the social scale to the natives' level. All have taken unto themselves one or more native women, and no one of them; as far as I have been able to discover, has been of any benefit to the community. Four hours of hard riding brought us over a higher ridge, and down again two thousand feet into the bed of a cañon stream and warmer weather. The views of the mountains on the trail, and, indeed, on every trail leading from Trinidad, are superb. Range after range of red-brown and dark green, castellated ridges of dark gray, saw-edged horizons of pine, cloud-capped heights, precipitous cañons, cascades, and swift white streams compose the landscapes. Of valleys it may be said there are none, so steep and closely packed are the mountains. One never sees a rounded summit or a gradual incline; all are steep cones or vertical ridges, magnificent to view but most difficult to traverse. In the river-bed through which the trail wound, hot

mineral springs and boiling jets which hissed and steamed showed that the subterranean fires were not yet dead. At one of these springs I stopped and bathed in a natural bath formed in the rock. The water tasted strongly of salt and sulphur, and the natives ascribe to it all the medicinal virtues. It is said to be especially efficacious in skin diseases. Be this as it may, it is certainly an excellent cure for dirt, which is a universal Igorrote disease; and as such it should be encouraged.

A mile or so of crossing and recrossing the river, and José pointed to a group of what seemed like blackened mushrooms growing on the face of the cañon three hundred feet above us. It was Itogon. Then came a wild scramble up a precipitous path, and we reached the village. It was composed of perhaps a dozen smoke-blackened huts, all raised from the ground about four or five feet, on four stout poles. Each hut was surrounded by a kind of stockade, over which it was necessary to climb in order to enter, and, with the exception of the head-man's house, contained but one room. Our entrance was heralded by a score of lean curs, and we were quickly surrounded by a crowd of dirty savages.

As the first American (for José introduced me as such) they had ever seen, I was an object of great curiosity. Men and women pressed forward and proceeded to look into my eyes, inspect my clothes, examine my boots, and feel me all over. My Winchester interested them greatly, though they kept a respectful distance from it; likewise my watch and compass; but nothing pleased them so much as the tattooing on my arms. When I rolled up my shirt-sleeves, they laughed and shouted with delight. The fact that I was tattooed like themselves was sufficient evidence for them that I was not a Christian, but a friend and a brother of the Igorrotes.

By and by the chief came. He had been dressing himself to receive us, and arrived looking very smart in a red-and-white striped undershirt, so short that it scarce reached his middle, and a greasy blue smoking-cap. He was a young-looking man about forty, without a suspicion of hair on his face or body, and he was as brown as roast coffee. Physically, he

appeared rather less well developed than the majority of his race, but he showed more seriousness and intelligence. As I had no knowledge of the Igorrote language, and as Fianza, the chief, could not speak Spanish, I was obliged to use my guide as interpreter, and he proved himself a masterly one. No sooner had I told him what I wished than he began to give orders in a most despotic manner. Two chickens, a dozen eggs, some rice, camotes, and coffee must be brought for the Señor's supper, our horses must be pastured and watched by a *polista* day and night, we would sleep that night in the chief's house, two fresh horses must be provided for the next day, and six Igorrote miners must accompany us to the mines. To these commands was added a threat that if so much as a pin of the Señor's baggage was touched, dreadful things would happen. The precise nature of the threat I do not know, but I do know that as soon as José had finished his oration half a dozen natives were despatched at a run in different directions to secure the needed articles, and that in less than ten minutes Fianza was leading the way to the river-bed to show us how gold was washed. The process was a very simple one. For a mile or so on either side of the stream little channels had been made for "panning off," and the "pay dirt" was obtained in the dry parts of the river-bed, never more than eight inches from the surface.

All the work at Itogon is done by women, who use their hands for everything except the panning, which was done in a long piece of bark with a wooden handle. They are very clever manipulators of the pan. I have never seen better. Indeed, if it were not so, they would never save the metal; for it is all fine, "float" gold, which is washed down from the steep mountain-sides by the heavy rains. The rainy season, therefore, is their harvest-time. Even then, however, they seldom make more than twenty cents per day, while in the dry season half this amount contents them. Thinking it possible that the original deposits of gold lay at the bottom of the river-bed, I sunk to bed-rock in several places during my stay in and near Itogon; and although I usually got three times the quantity of gold that the Igorrotes were getting, in no instance was I able to find sufficient to warrant

white labor. As it is almost wholly float gold, I imagine that when these mountain streams rise, the swift current carries most of the precious metal out to sea. And this, probably, accounts for the fact that "colors" can be obtained all along the seacoast from San Fabian to Vigan. Placer-mining is carried on by the natives in almost all the rivers in Benguet, but, from what I have seen of the placers, I think it is very doubtful if it will ever pay white men to work them. If Benguet is to become a mining district—and it is not at all improbable that it may be a second Cripple Creek—it will be because of its gold-bearing reefs, which still await experienced prospectors and miners to prove their worth.

In Fianza's foul-smelling and smoky hut I took my evening meal. I had nothing to eat with but my fingers and a curious wooden affair, half spoon, half cup. Thanks to José's cooking, however, and to an excellent appetite, and in spite of an audience of nude Igorrotes standing about me watching every mouthful I ate, I "made out" extremely well. Afterwards I talked until late with my host, obtaining information about the conditions of the province, and getting my first insight into Igorrote character. About eleven o'clock, after all the men, women, children, dogs, cats, and chickens had been brought in, and the pigs had been corralled under the house, we all went to bed. Excepting animals, there were twenty-one of us, all told. I did not sleep much, somehow; the heat, the smoke, the fleas, and the odor were not conducive to a good night's rest, and I was not sorry when morning came. I had yet to find, however, that Itogon was considered a settlement of civilized Igorrotes.

The following day I made a three hours' ride over the vilest and steepest of trails to the mine of Antamoc. And here I must say a word about the mountain ponies. Though much smaller than the ponies of the plains, scarcely larger, indeed, than a Shetland, they are the most powerful, enduring, and sure-footed little beasts I have ever seen. Unshod, and often without more than a rope bridle, the natives ride them over the most dangerous of trails, where a false step or a rolling stone would send horse and rider down from five hundred to two thousand

feet, with a recklessness quite alarming to the newcomer. When I first rode into the mountains, I dismounted at the steep and the dangerous places; but I soon found that I was being left behind, and that I was, moreover, losing the respect of my native companions. From that time, therefore, I followed my leader, dropped the reins on the pony's neck, fixed my eyes on the heavens, took a good grip with my knees, commended my soul to God, and let the animal under go as he pleased. And, thanks only to the sagacity and chamois-like qualities of the mountain pony, I am still whole. I have seen these ponies leap down a four-foot drop and slide forty feet down a slippery mountain-side, but I never yet saw one of them stumble.

The Antamoc mine, like all the reefs or ledges worked by the Igorrotes, is a great slide on the side of a mountain. By means of this landslide, nature has exposed the wide porphyry dike running through the country, and laid bare a large number of small "stringers" carrying free gold. For fifty or sixty years, probably, the natives have worked in a crude way at this point, but their whole accomplishment would not equal a week's labor with proper machinery and experienced direction. Gopher-like holes and vertical shafts, following the stringers, have been laboriously picked out in many places, but in no instance have the natives penetrated more than twenty feet, and they have no knowledge of "stoping" or of timbering.

The miners are exceedingly superstitious. They believe that an evil spirit inhabits the interior of the mountain, and they invariably abandon a working when they can no longer see by daylight. During the comparatively few days upon which they work—for their indolence is phenomenal—they eat no meat except pork; neither will they allow any person who has eaten beef, horse, or dog within twenty-four hours to approach the mine. To their simple minds, meat-eating is offensive to the spirit of the mountain, and should they fail to propitiate him, he will cause their shafts and tunnels to cave in upon them. When a miner dies, his working is promptly closed and tabooed, no matter how rich it may be. Though in some parts of Benguet and Lepanto hammers

and drills are used, the greater part of the mines are excavated solely with the aid of a short pointed bar, lengthened with a wooden handle. With this poor tool the Igorrote miner follows the thin vein of gold-bearing quartz, carefully licking and examining each piece of rock he takes out. If he can see gold in it, he puts it aside for crushing; if not, he rejects it. Since leads of mineral rock carrying large quantities of iron sulphurets are almost always found side by side with the quartz veins, and since sulphurets, when in conjunction with free gold, usually show a payable assay, it is more than likely that the real riches of these Igorrote workings have yet to be discovered. After he has secured a sufficient quantity of rock containing visible gold, the Igorrote hands it over to his wife, who proceeds to crush it between two stones. In some parts the ore is placed on a flat-surfaced boulder and pulverized by means of a heavy rocking stone; in other places it is first pounded to a fine granulation, and later ground to a powder with hand-stones and water. Finally, the powder or paste is taken down to the stream and panned off. Notwithstanding these crude processes, I have been informed by the largest gold-buyer of the district that before the insurrection twenty thousand ounces of gold were taken out of the provinces of Benguet and Lepanto annually. Later, when I formed a private expedition for the purpose of seeing the most distant and wilder Igorrote tribes, I examined nearly every known mine in these provinces, and, although I am by no means an expert, I am of the opinion that as mining districts, both for copper and gold, they have a future. Heretofore the mountains have never been prospected. Where nature laid bare a mineral-bearing lead, the surface has been scratched and the mountain sides have been picked at, but no proving work has been done, and the mother-lode, if there be one, has never been looked for.

On my return to Trinidad I persuaded Fianza to accompany me and pay his respects to the "Commandante." He started out in the usual Igorrote costume, but at the hot spring, where we bathed again, he put on a white coat and a pair of old military riding-boots, and rode into the capital in a very pompous manner. He was much impressed by the American

soldier, and particularly by the Major's uniform; and he went back to his little mushroom village in the cañon professing everlasting allegiance.

On February 23, 1900, word having been received at headquarters that a band of insurrectos were terrorizing the central part of the province, Captain Williams, of the Twenty-ninth, with twenty-two men and ten native packers, was sent out to round the ladrones up. I was permitted to join the detachment, mounted, and acted as Spanish interpreter. After two days, however, when we left the main trail, I was forced to leave my pony and "hike" with the rest. We made a circuitous trip, marching northeast through Ambuklao and Daklan, then across Mount Everlasting, as we called it, to Ibatanes and Atoc, thence to Lublay, and, finally, back to Trinidad. We had six days of as hard mountain-climbing as I care to experience; but, though we picked up the insurgents' trail, and for two days were but a few hours behind them, we failed to catch them. We succeeded, however, in driving them out of the province, greatly to the delight of the Igorrotes. At the beginning of the present war the insurrectionists recruited a regiment from the fiercest of the Igorrote tribes. The poor savages were told that the Americans were Indians like themselves, and were armed only with bows and spears. With Filipino badges stuck in their bark turbans—their sole uniform—and a brave array of their native weapons, the "Regimiento Igorrote" went down from Dagupan to Malolos on the railway, feeling very big. The insurgents at once pushed the hillmen to the front, but after the first fight the few who were not shot speedily returned to their beloved mountains. "Why," said the lucky ones, "the Americans are white men like the Spaniards! They shoot with guns as big as barrels!" (cannon). Ever since this, the relations between the Igorrotes and the insurrectos have been somewhat strained.

Some of the rancherias we passed were exceedingly picturesque, especially Kabayan, which is the richest town in Benguet. Besides growing a large quantity of rice and camotes, this community produces some two thousand cabanes of coffee annually. Both coffee and rice are grown on the steep sides of the valley, on ter-

aces faced with stone, each eight or ten feet above the other. These terraces, in semicircles or curves conforming to the shape of the hillsides, sometimes extend from five hundred to seven hundred feet above the river. To look down upon these valleys from the high ridge trails is an uncommon and beautiful sight. Generally speaking, the peaceful and more industrious Igorrotes live in the valleys, with their houses built closely together, and the bandit class (known as Busules) inhabit scattered huts perched on the highest peaks. The latter raise nothing but camotes, and they raid their peaceful neighbors whenever they are in need of meat or diversion. Ever since the breaking of Spanish rule the Busules have been unusually bold, and they are likely to continue so until a determined effort is made to put them down. A few days before we reached Kabayan a number of cattle and horses had been driven off by Busules, and one woman and a child carried away. Again, at Atoc, several cows had been stolen, and two men taken prisoners. At Itogon and Daklan similar depredations were complained of, and, indeed, the whole northeastern part of Benguet is in the same condition—waiting for American protection. As regards the prisoners, sometimes the Busules hold them for a ransom, but more often their heads, hands, and feet are cut off, and a "function" is held. Some of the hillmen are undoubtedly cannibals, and with many of them the practice of head-hunting still survives. I was told by several Spaniards who have lived for many years near these districts that the Bontoc Busules eat the brains of their adversaries and sell the flesh, the established price for an arm being two hogs and for a leg three hogs. As I have not been able to prove this statement, however, and as I have found from previous experience that the average Spaniard is somewhat of a romancer, I cannot vouch for its truth. The worst Busules in Benguet are in the De Eta range on the borders of Nueva Viscaya. Several years ago the Spanish sent an expedition against them, but it failed signally. Twenty-five privates and an officer who were posted at Asin were assassinated to a man, and the remainder of the regiment were given such a rocky reception from the mountain-tops that they went home

and left the Busules alone forever afterwards. These unconquered tribes, however, are by no means brave. Their usual method of fighting is to lie in ambush in the high grass bordering the trails and spear their victims or enemies, or to dash boulders upon their foes from the heights. A hundred of them will run from the muzzle of a solitary rifle, which, fortunately, they respect more than all earthly or heavenly things.

Several officers who have been sent out to punish these savage bandits have complained that they do not know a Busul when they see one. As I happen to be fairly well acquainted with the Igorrotes, good and bad, I venture to give the following information: An Igorrote may be known by the cut of his hair. In proportion to the length of it, so is his wickedness. If you meet an Igorrote with his hair cropped short, treat him well, though

never allow him to forget, or forget yourself, that you are his superior; if his hair be one or two inches long, beware of him; if it touches his shoulders, shoot him. With the exception of capturing a large number of spears, bows, and arrows while on the trip and getting a good knowledge of the main trails, the expedition did not accomplish much. We had the misfortune, moreover, of losing a Chinese boy who was among the packers. While passing over the mountain near Ibatanes—a well-known Busul haunt—he lagged behind, and though we remained in the next rancheria eighteen hours, he failed to appear. We endeavored to get some Atoc natives to search for the boy, but none could be induced to ascend the mountain. They assured us, moreover, that the search would be useless, and they emphasized their meaning by suggestively drawing their fingers across their throats.

An Easter Message¹

By Lyman Abbott

"Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city."—Rev. xxii., 14.

THE figure is borrowed from the story of the Garden of Eden. In that garden there was a tree of which it was said that if one plucked the fruit thereof he should live forever; and this passage pronounces a blessing upon those who have a right to that tree—that is, to eternal or immortal life. But between the time when the story of the Garden of Eden was written and the time when the Book of Revelation was written many centuries had passed, and the words possess a broader sense than was possible in that primitive day. In the New Testament conception, immortality is not something future, it is a present possession. It is not a fruit of which, if a man eats, he will live forever; it is a fruit of which, if a man eats, he will *live*. Immortality is not an inheritance into which we shall enter by and by; it is a present possession. The eternal life does not begin after death; it begins here and now. We are not to await a long period for a general resurrection; life begins

here. As the estuary of the sea opens out into the real sea, and we sail through the landlocked waters by day, seeing the land on either side, and finally go to sleep and awake in the morning finding ourselves out on the great ocean, having never passed really from one water to another water, but only from the landlocked portion of the water to the unlandlocked portion, so here, in life, we sail over an estuary of the eternal sea; we see the land on either side as we pass; we awake and we are out on the boundless ocean; but it is all eternity. We are not going to enter into eternity by and by; we have entered on eternity as truly as we ever shall. The eternal life is a present possession. He that believeth in me, said Christ, not shall have, but hath, eternal life; he that liveth and believeth in me shall never die. There is no future, no rising from death, there is only a transition.

There is a difference between the mortal and immortal life, but it is not a difference marked by death, it is not a difference marked by time. The immortal life is the life which pain, sickness, and death cannot terminate. It is the life of faith, of hope, of love. The mother lies upon her bed of

¹ Preached at Cornell University, Easter Sunday, April 15. Reported by Paul Overton and revised by the author.

death. She can no longer see through her glazed eyes, no longer speak through the silent lips, and still she gives a pressure of her feeble hand to the hand that holds it. Death cannot crush the mother's love. It can close her eyes, it can silence her lips, it can end her earthly ministry, but death cannot kill love. This life is immortal life because mortality cannot touch it. The body is always dying; it is in an ever-perpetual process of decay, but the spirit of faith, hope, and love is in no process of decay; it is not mortal. It is eternal because it stands in no time-relation; not because it begins beyond the confines of time—there are no confines—but because it has no time boundaries. Christ was as immortal when hanging apparently helpless on the cross as when he rose from the tomb. Death could not hold him, because there was something in him which death could not lay hands upon. He was always immortal.

All life has its laws. The text is not, If you will obey God's commands, he will by and by give you eternal life. It is not, If you learn your lesson to-day, I will give you a holiday on Monday. It is, Obey the laws of the spiritual life and you will have a right to spiritual life. The spirit has its laws of life. If one obeys them, he has a right to the life; it belongs to him, it is inherent in him, because he has complied with the laws. We all know that there are laws of the body; and if one complies with these laws of the body he has a right to health, he has a right to expect it, accidents and mischances being laid aside. So there are laws of the spiritual life; if one obeys them, he has a right to expect that life, which, because it is the life of the spirit, is a deathless life.

A young girl breaks down with nervous prostration; the doctor inquires what she has been doing. She tells him, and after hearing her account, this is what he says to her: You cannot be a student and a society woman at the same time. You cannot dance until one o'clock in the morning, get up at seven, eat a hasty breakfast, and begin work at nine o'clock. You must stop this course of life; go to bed at ten o'clock; get eight or nine hours of sleep; eat plain and simple food, and plenty of it. Do not undertake to do two inconsistent things at the same time; obey the laws of health, and there is no

reason why you should not have good health. He does not say, Obey my commands and I will give health to you as one gives a package. He says, There are laws of the body, compliance with which will give you health. So God says to us that there are laws of the spiritual nature, and if we obey the laws of our own spiritual being we shall live.

There is another version of this text in the Revised Version: "Blessed are they that wash their robes, that they may have the right to come to the tree of life." This version is somewhat different from the other, but it is only a difference in form. The one declaration is: Maintain purity of character and you shall have a right to immortality, because immortality and purity go together. The other is: Obey the laws of the spiritual life and you shall live, because you have complied with the laws of your own immortal nature, and obedience and immortality go together.

What, then, I have to say this Easter morning is this: Set aside, if you have ever had it, the notion that immortal or eternal life is something to come by and by, after you have died and risen again from the dead. Understand that immortality is a present possession. You are immortal, or you never will be. Then consider what are the laws of this spiritual life, this immortal life, this eternal life, compliance with which is necessary to the maintenance of it.

I will only indicate some of them.

In the first place, if you wish this immortal life here and hereafter, first of all you must desire it. It must be an object of controlling desire. "Blessed are they which do hunger and thirst after righteousness, for they shall be filled;" but they must hunger and thirst. "Ho, every one that thirsteth, come ye, buy wine and milk without money and without price;" but they must thirst, and they must come. "Whosoever will, let him take of the water of life freely;" but he must will. Life is the product of a serious and earnest desire for it. I wonder how strong that desire really is in us. I wonder how many of those who are worshiping the American god Success interpret success by the word spiritual. Really, in your hearts, what is it that you most desire? Is it to get on? Is it to acquire property? Is it to have scholarship? Is it to shine

society? Is it to have a comfortable, easy time? Is it that? or is it really and in truth to have the kind of character that Christ had? to have his faith, his hope, his love, his spirit of self-sacrifice? Open your Bible and read the beatitudes. Blessed are the meek, the poor in spirit, the pure in heart. Are these the things you are eagerly seeking? Are these the things that you and I are jostling against each other to secure? I will not say that a man may not have what he wants, but I will say that no man will get what he does not want, certainly not in the spiritual world. So at the very outset you find this law of the spiritual life. He that asketh, to him it shall be given; to him that knocketh, it shall be opened; he that seeks shall find.

The second condition of the spiritual life is seeking it from Him who is the reservoir of life. That is, it is prayer; for prayer is not primarily asking for God's things, it is receiving life from God. Spirit with spirit can meet, says Tennyson. Prayer assumes that spirit with spirit can meet. Come to God that you may find strength, health, comfort, inspiration.

Some of you will say, First I must know there is a God before I can pray. You are wrong. First you must pray, that you may know that there is a God. Life depends on knowledge, not knowledge on life. First you must find your God and then you may begin to define him; and you will not find him in science, in philosophy, in mathematics. You will find him when you are seeking for the very things that he is trying to give you—spiritual life. Our life depends on our action quite as much as our action on our life. We feel as we do and we see as we act quite as much as we act as we feel or do as we see.

I imagine a young man to have come to Cornell University, and he has gotten so busy with his work here that his home has been swept away from his thoughts. He meant to write to his mother every week, but one week went by, another passed, and still a third passed. She has thought a good way to make him realize that he has stopped writing is to stop writing to him, and he does not get the letters that he used to; and at last he says, I find that I do not love my mother as much as I used to. I will wait until the

love comes back again, and then I will write. No! no! Sit down this afternoon and write a long letter, giving her all the love that you have, and if you cannot give any, say that to her; say, I have forgotten you; I have not done the things I ought to do, but I am trying to get the old love back. That is the way to get the love back.

There are some of you who used to pray, but you have lost the habit. You have roomed with some companion who did not pray; you have been so busy that prayers have dropped out of your life. And with prayer God has dropped out of your life; and you are doubting whether there is any God. And you have said to yourself, I will take up philosophy, and see if I can find if there is a God. If so, I will begin to pray. You are wrong. If you cannot pray to the God that is, pray to the God that may be. Look out on this world of ours in which there are so many creeds. In every nation and every clime people are bending on their knees to the unknown God. If you do not know him, you can at least offer a prayer to the unknown God. Never, never, will reverence, love, and faith come back to the silent heart.

And if you are going to develop this immortal, this spiritual life, if you want the life that comes from God, you must find time for its development.

When I was a boy, there were no gymnasiums in the schools or colleges; there was no football, I doubt if there was baseball; and, in general, we boys were not expected to develop our bodies. I am sure that the teacher of our boarding-school thought the best boy was the one who spent all of his time on books, and he simply permitted the boys to go outdoors to play because they were boys and had to be indulged. Now we have grown wiser. We understand that the body cannot be developed without time for its development, and that a strong body is necessary for a strong mind. We have gymnasiums. Neither can you have a good spirit without some time and some thought given to its development. You are developing the body. That is good. The mind. That is good. What are you consciously doing to develop the spirit of faith that sees the invisible, the spirit of hope that seeks for better things, the spirit of love that binds us together in the bond of perfectness?

One of the earliest codes of God's law, the Ten Commandments, provided time for this by telling men just emancipated from slavery that they must keep one day free from work. When Christ came he had very little to say about that day except that the Sabbath was made for man. But he took time for the development of his spiritual nature. He did not give it all to public ministry. He went away from time to time to be by himself in the mountains, to be away from men that he might talk with God. You are so busy that you have no time for prayer, no time for the Bible. Your studies prevent. I wonder if you expect to do more in your four years at Cornell than Christ did in his three years in Palestine. I doubt if you will find a busier history of life than his. And yet, when men were longing for his teachings, he went away into the mountains. He would have time for thought and fellowship with God.

You must seek immortal life; you must seek it from God; you must seek it where it may be found. You must seek it in the companionship of those who are seeking it, as well as in solitude. You must seek it where others find it, in the church. But that is not enough. You must seek it in all the ministries of life. Religion is not a supplement of life; it is not an addition to life. Religion is knowing how to use one's life. I think religion may be defined as the art of living; I will not even say the art of right living, for wrong living is dying. It is knowing how to use eye and hand and foot, how to use intellect and fancy and imagination, how to use conscience and faith and reverence and hope and love. If you would develop this higher life, the life of conscience and faith and hope and love, the life of the spirit, the life of the immortal, the deathless nature, you must learn how to employ all the activities of life for spiritual ends and in obedience to spiritual laws. Paul describes religion by three words: faith, hope, love. Faith: what is that but power to perceive the invisible? Faith is looking upon the things which are invisible and eternal. And I venture to say that no man is studying science profoundly and deeply who is not by the very process of his study looking upon, or at least looking for, the invisible. To study science is not to gather together physical phenomena

and classify them in pigeonholes; it is to discern the unity which makes them manifestations of the one eternal whole; it is to see the noumenon behind the phenomena; it is to see behind all the universe, veiled yet revealed, that Infinite and Eternal Energy from which, as Herbert Spencer says, all things proceed. Hope: what is that but the power to see how in every day walks a to-morrow? And where shall you better learn this truth, where better get the vision of that Power not ourselves that makes for righteousness, of which Matthew Arnold tells us, than in the study of history? To study history is not simply to bring together social phenomena, and put them in order, and label them with chronological dates. That is not history. To study history is to understand what are the great tides of movement in the human race. It is to comprehend the progress of humanity, and see in that progress the evidences of Him who has been directing it. Evolution itself is the very science of hope. For what does evolution mean if it does not mean that out of the lower is evolved the higher, out of the simple the more complex, out of the poorer the richer?

And love, what is that? Sympathy, service, sacrifice. Do you imagine that the commercial spirit of the age never knocks at the door of a great university? I sometimes think the temptations to selfishness in university life are greater than temptations in a great commercial city, for a man in trade or business is busy serving others whether he knows it or not, and gets his recompense for the service which he renders. But it must be difficult for a college student to serve another student. The other student is here for the very purpose of being put on his own resources, and he that helps another over a hard place is more likely to injure than to help him in the process. On the other hand, you are here for the very purpose of devoting yourself to your own development. And it is not strange that students thus devoted to self-development tend to grow self-centered. You must find ways of developing the spirit of love. You must keep strong the ties that bind you to your own home. You must seek ways to render unselfish service in the college life and outside; and, above all, in all these acquiring years you must constantly look forward to see b

you can render service to others in the years to come, doing this work with reference to that.

I looked down into the gorge the other day and saw the dam furnishing power to run the cars and light the city. What is the use of the dam? What is the use of the reservoir of water? Not a pretty thing to look upon, but an instrument to work. Here you are storing up powers, that you may in some way be of service to others hereafter. Your business in life is to help men, to render service to them. Are you to be a lawyer? Your business is to look forward to the time when, through the law, you can administer a wiser, better, and nobler justice than the world has known before. Are you to be a journalist? You are to look forward to the time when, through the ministry of the press, you can make the nation purer and more intelligent. Are you going into public life? You are to seek the opportunity of leading and directing the nation into larger and yet larger lines of national development. And this is a part of the ministry of your own spiritual life: to desire that life, to seek it from God, to find time for it, and then through all the study of life to seek to apply the faith that sees the invisible, the hope that expects better things, and the love that is sympathy, service, and sacrifice.

We live in what is called a skeptical age. When last week I heard Professor Burr lecture on "The Age of Faith," I was glad that we lived in a skeptical age, because it is a great deal better than that age of faith. This skepticism is partly due to changes in philosophy. Men in changing their theology are dropping out their religion. But it is partly due to the fact that we are living in a commercial age, a money-making age, a success-achieving age.

How shall I know there is a God? Go to him. If you cannot find him, at least you can do as the Athenians did, build an altar to the unknown God and worship there. You do not know whether Christ is divine? Have you ever read the story of his life from beginning to end in order to get acquainted with him? And why should you know whether he is divine if you do not know him at all? You are not sure whether the Bible is inspired, and you are not sure what inspiration means? Have you ever taken this Book,

and tried to find in its pages and its counsels something to aid you to live a better life? Look at the thirteenth chapter of the First Corinthians, and put it alongside of your own life, and see whether your life matches it. You do not know whether you are immortal? Did it ever occur to you that perhaps a man whose life is in his earthly ambition may come to an end when the ambition comes to an end? Has it never occurred to you that perhaps the reason why men do not believe there is immortality is that they are not living an immortal life? The seed in the ground—how long does it lie there wondering whether the sunlight will ever come to it? No! no! It bursts up and reaches out toward sunlight and life.

One of the most pathetic things in life to me is the experience of receiving letters from men and women who have lived a self-satisfied and self-contented life until suddenly death has come and taken away the child or wife or mother or husband, and then comes a longing for something better, and the letter to me asks, What book can I read, what argument can you give, that will prove immortality? You cannot demonstrate immortality on a blackboard. How can I prove the spirituality of Beethoven's music to one who has never cared for music? Life comes first, beliefs afterward. Stars were before astronomy, flowers before botany, language before grammar, and religion before theology. You must live before you can believe. If you would have a right to the tree of life, if you would have a right to know that there is a tree of life, you must seek this immortal life here, and seek it from the God who is here, and seek it through the channels that he opens for you. Live here and now the immortal life; and then, if you are mistaken and there is no life after the grave, still you will have been immortal. It would be better to live an immortal life and be robbed of the immortality hereafter by some supernal power, than to live the mortal, fleshly, animal life, and live it endlessly. Would you not rather have a right to immortality than be immortal without a right to be? For myself, I can think of no doom so terrible as that I should live on an endless life without anything to live for. Do you remember the story of the Wandering Jew

condemned to wander through all the generations with nothing in life for him? What would life be without faith or hope or love?

If we are to pluck the fruit from the

tree of life, we must have a right to it; we must have the immortal life here and now if we would have a rational hope to have it hereafter. This is my Easter morning message to you.

A Leaf Out of the Latin Book

By Leonard Woolsey Bacon

I AM more impressed with the courage of President Schurman's missionary eirenicon for the Philippine Islands than with its originality, or its practicability, or even its necessity.

The proposal to solve the differences and pacify the contentions of the Protestant sects by having all the sects but one step aside and give the field to the one remaining is of too obvious a simplicity not to have occurred before now to ardent friends of Christian union. According to my observation, it has generally been urged by that sect which was calculating on being left in possession. No one can question the earnestness and sincerity with which this method has been advocated by leading representatives of the Episcopal and Baptist denominations, among others. There is no reason to doubt that any arrangement by which Protestant missions in the Philippine archipelago should be intrusted exclusively to a single denomination would be cheerfully accepted by that denomination, notwithstanding the heavy responsibility which it would involve. But I should be much interested to accompany President Schurman on a visit to the General Assembly of the Presbyterians, to the Episcopalian General Convention, to the Baptist Missionary Convention, and to the American Board at its annual meeting, to present to these various bodies a proposal that they should all retire from the Philippine Islands in favor of the Methodist General Conference; and I would like to report for *The Outlook* the debates to which his proposal would give rise.

But the hopelessness of this project of Christian union does not impress me so much as the needlessness of it. The supposed necessity for it is all a mistake. It is founded in a misconception of the Roman Catholic system, which is so prevalent that it is worth while to disabuse the public regarding it.

The Roman Catholic Church, we are given to understand, has presented Christianity hitherto to the people of these islands with an unbroken front. The people have had no divisions, diversities, and rivalries to distract them. Their minds have rested in the solid unity of the Church—unity of doctrine, of organization, of discipline, of worship. If now Protestant Christianity comes among them, with its diverse and competing sects, its various names and differing forms, the minds of the people will be confused and distracted. Therefore let all sects but one haul off, and let the Baptists, or the Congregationalists, or the Episcopalians have the ground entirely to themselves, and we shall make a wholly different impression on the Filipinos.

But, in fact, the Roman Catholic Church is also divided into sects. It has invaded the Philippine Islands with some dozen competing missionary organizations, as diverse from one another, and as independent of one another, and as bitterly jealous of one another, at times, as any of the missionary sects of Protestantism. The widest theological divergence to be found among these Protestant sects is perhaps that between the Calvinistic Presbyterians and the Arminian Methodists. Is the divergence between these any wider than that between the theology of the Augustinians and that of the Jesuits? There is a wide contrast between the sober and scholarlike ways of the Congregationalists and the methods of the Salvation Army; is it any wider than that between the Benedictines and the Capuchins? The contentions and rivalries between Methodist and Baptist, between Episcopalian and Presbyterian, have sometimes been unseemly and wrong; have they ever approached, in venom, the mutual animosities of the rival regular orders in the Roman Church and (as in the Philippines to-day) betwe

the secular priests and all the regulars? Where in Protestantism is sectarian division so forced on public attention as by the difference between shaven priests and bearded monks, and the difference of black friars, gray friars, white friars, shodden friars and barefoot friars, all contrasted with the semi-secular costume of the Jesuit?

Of the multitudinous popular misconceptions concerning the Roman Church, none is commoner than the notion that in that Church diversities of opinion and method are suppressed and extinguished. This is far less true of the Roman Church than it is of the Presbyterian. Instead of a futile attempt to eliminate sectarian diversity, the Ecumenical Missionary Conference might much better study *a leaf out of the Latin book*, and learn there some lessons of how to employ diverse minds and organizations for the advancement of a common work.

The solution of this problem under the

Roman system has sometimes failed; that it should have succeeded at all under that system is marvelous. For it is not accomplished by co-ordinating the rival orders under episcopal or archiepiscopal control. It is only a limited authority that the Bishop can use in the case. Each sect has its independent treasury and discipline. The co-ordinating government is that of the supreme pontiff himself, exercised rarely and reluctantly, and only when there emerges the *nodus vindice dignus*.

The opportunity is a noble one which presents itself to the Ecumenical Missionary Conference to demonstrate the truth of that weighty saying of Professor Allen, in his beautifully scholarlike work on "Christian Institutions" (p. 277), "If the monastic orders were one under the headship of the papacy, these Protestant orders are quite as surely one under Christ."

Norwich, Conn.

Books of the Week

This report of current literature is supplemented by fuller reviews of such books as in the judgment of the editors are of special importance to our readers. The absence of comment in this department in many cases indicates that extended review will be made at a later date. Any of these books will be sent by the publishers of The Outlook, postpaid, to any address on receipt of the published price.

American Public Schools. By John Swett. American Book Co., New York. 5×7¼ in. 320 pages. \$1.

Mr. Swett has made a book most serviceable to all who have either a historical or a practical interest in his subject. The first part gives the outline and salient points of our educational system in its development from the first settlement of the country till now. The second part is devoted to "applied pedagogics," and treats both historically and critically of the principles and art of teaching as applied in school government, class management, and in the various lines of the curriculum. References to helpful books are interspersed. The volume concludes with chapters on physical and moral training, and common sense in rural schools.

Annual Literary Index, 1899, The. Edited by W. I. Fletcher and R. R. Bowker. Office of the Publishers' Weekly, New York. 6¼×10½ in. 269 pages.

This is an extremely successful piece of indexing work, and has particular usefulness in a newspaper office. It indexes for the year named not only American and English periodicals, but also separate essays and chapters of books, so that it fairly covers the field of contemporary literature, and furnishes an easy way of reference to all the topics of the year. Moreover, it has bibliographies, necrology, and

an index of dates of events, together with an authors' index.

Bennie Ben Cree. By Arthur Colton. Doubleday & McClure Co., New York. 4¼×6¼ in. 138 pages. 50c.

A lively and well-planned little story of the War of the Rebellion, telling the adventures of a New York boy who enlists on a ship which is almost instantly captured by a Confederate plot. This belongs to a small and handy series of books each containing a single story. Decidedly this tale is the best of the stories so far.

Biography of a Grizzly. By Ernest Seton-Thompson. (75 Drawings.) The Century Co., New York. 5¼×7¼ in. 167 pages. \$1.50.

Mr. Ernest Seton-Thompson made a very distinct impression by the publication of "Wild Animals I Have Known," an impression of first-hand knowledge of wild life, and of dramatic skill in presenting the experiences and, so to speak, the psychology of wild life. Add to these qualities genuine graphic power and facility, and it is not difficult to understand why Mr. Seton-Thompson has gained a place among contemporary writers, nor the rapidity with which his reputation has spread. Educated at Toronto College and at the Royal Academy, London, the descendant of a good

Scotch family, Mr. Seton-Thompson began life with an inheritance of vigor and endurance and a good education. He declares that he really began life on the Plains of the Assiniboine in 1882, where he lived in a shanty for three years, farming in a small way, making zoological expeditions into the country, and gaining a first-hand knowledge of wild nature and wild life. He no sooner began to observe than he began to write. In 1883 he published a series of papers on the zoology of Manitoba, which were eventually brought out in book form, the illustrations no less than the text awakening great interest. He contributed largely to the illustration of the Century Dictionary, completing that work in 1880. He spent some time in studying art in Paris. Returning to America, he went back to his old occupation of wolf-hunting in New Mexico. Becoming satisfied that a thorough knowledge of anatomy is essential to the animal-painter, he went again to Paris and made a special study of the subject. These facts are interesting as throwing light on the method which has enabled Mr. Seton-Thompson to write "The Biography of a Grizzly" with such sympathy, such intimate knowledge, and such dramatic skill. "Wahb," the hero of this little tale, is realized in the imagination of the reader, not only as a wild animal, but as an individual grizzly bear, with a personality of his own. The story is told with recurring touches of artistic skill, and with that touch of pathos at the end which comes from sympathetic identification with the fortunes of the subject.

Blackboard in Sunday-School, The. By Henry Turner Bailey. (Illustrated.) The W. A. Wilde Co., Chicago. 5x7½ in. 131 pages. 75c.

This is the best book on its subject within our knowledge. It is designed to meet existing conditions of some difficulty, and is planned on the lines of the new education. Its valuable practical counsels to teachers for success in their work are combined with a large variety of directions in the technique of blackboard management, so that, both in theory and practice, it is a most desirable *vade mecum* for Sunday-school workers.

Bulbs and Blossoms. By Amy Le Feuvre. (Illustrated.) Fleming H. Revell Co., New York. 5x7¾ in. 50 pages. 50c.

Crown of Christ, The. By R. E. Hutton. Preface by the Rev. Alfred G. Mortimer, D.D. The Macmillan Co., New York. Vol. I. 5x7½ in. 572 pages. \$2.

These Readings, based upon the Scriptures, are of an expository nature, and aim at imparting and illustrating the truths commemorated by the Feasts and Fasts of the Church. They are pervaded by an admirable devotional spirit, but can hardly be used with unalloyed satisfaction except by those who are disposed, on the one hand, to literalism, in regarding the story of Eve and the serpent as real history, and, on the other hand, to mysticism, in interpreting the Temple of Solomon as "typical of the Blessed Mary."

Edward Thring: Life, Diary, and Letters. By George R. Parkin, C.M.G. The Macmillan Co., New York. 5x8 in. 518 pages. \$2.

Celebrated as is the work of Thomas Arnold, the master of Rugby, who died in 1842, the

work of Edward Thring, who took the headship of Uppingham, not far from Rugby, in 1853, and held it till his death in 1887, merits equal fame. His making of a great public school there was pronounced by the highest English authority "really unique in our generation." This memorial of one who was "a king of boys and a leader of men" deserves to stand beside Stanley's "Life of Arnold." It is gratifying to know that American joined with English teachers in erecting at Uppingham a tablet to his memory as one "whose writings animated the art and whose life enriched the work of teaching."

Flame, Electricity, and the Camera. By George Iles. (Illustrated.) Doubleday & McClure Co., New York. 5¼x9 in. 398 pages. \$2.

It is not too much to say that this is a positively fascinating book. The author has been eminently successful in tracing the course of recent discovery and invention in a wide domain of science. He has done this with admirable sense of proportion and with equally admirable care to clothe his descriptions and demonstrations in English easily understood by the non-technical reader. The chief question answered by the book is this: Why has the nineteenth century added more to science than all preceding time? The author is convinced that the recent accessions to our scientific knowledge are not only of practical and far-reaching value, but that they are transforming the foundations of social, political, and economic life, while at the same time they are correcting and broadening the deepest convictions of the human soul. The volume is profusely and above all intelligently illustrated with scores of woodcuts and many half-tone pictures of merit. We could hardly imagine a better book to put in the hands of an intelligent young man, not technically trained, who wishes to know the reason of such things as color photography, cable telegraphy, wireless telegraphy, the telephone, the telephoto-camera work, and many other kindred topics.

Gracia: A Social Tragedy. By Frank Everett Plummer. (Illustrated.) Charles H. Kerr & Co., Chicago. 5x7½ in. 124 pages. \$1.25.

History of English Literature. By Reuben Post Halleck, M.A. (Illustrated.) The American Book Co., New York. 5x7¼ in. 499 pages. \$1.25.

Mr. Halleck tells us in his preface that he aims to furnish in this volume a text-book of the history and development of English literature, from the earliest times to the present, which shall be at once concise and interesting; that he has paid special attention to literary movements, and has endeavored to bring into clear view the essential qualities which differentiate one period from another, and to make clear the animating spirit of each period, without minimizing the study of individual authors. The volume contains an early map of England, and is generously illustrated. One of its most valuable features is the list of reading references which it furnishes for supplementary reading.

Introduction to Ethics. By Frank Thilly. Charles Scribner's Sons, New York. 5x7¼ in. 346 pages. \$1.25.

The multiplying works on ethics indicate increasing interest in the problems of ov-

higher nature. Professor Thilly, a pupil and follower of Friedrich Paulsen, has added to the list a very ably written inquiry into the general principles underlying morality. Morality he takes in the empirical sense of means to an end, moral rules and their observance, rather than in the idealist sense of conformity to a universal moral order. In accord with utilitarian and evolutionist views, he nevertheless holds, with intuitionists rather than with hedonists, that the end of conduct is not pleasure but self-realization. As between libertarians and determinists, he holds with the latter in denying to the will the power of acting uncaused. Professor Thilly's definition of freedom as meaning only what is either unforced or uncaused is rather meager, negative, and mechanical. An essentially moral conception of freedom is positive—the power of self-fulfillment in the realization of ends. Large space is given to the history and criticism of ethical opinions from Socrates to Martineau. Something of this is desirable in an Introduction to Ethics, but, in our judgment, the practical needs of our time would be better served by turning much of it over to historical treatises like Sidgwick's, and devoting the space thus gained to opening up the vital problems of moral development and progress.

Jettatura. By Théophile Gautier. Edited by A. Schinz, Ph.D. D. C. Heath & Co., Boston. 6¼×6½ in. 143 pages. 30c.

Joy, and Other Poems. By Danske Danbridge. (Second, Enlarged Edition.) G. P. Putnam's Sons, New York. 4½×7 in. 206 pages. \$1.50.

The note of joy pulsates throughout all of these verses, uneven in execution as they are. Those of the imagination, pure and simple, are not more distinguished by this quality, however, than are the author's poems of nature, which she relegates to a secondary position in the volume. Whether she sings the song of the bluebird in February or of the yellowbird in August, her song is musical with the kind of music which finds no temporary lodgment in the mind and heart. The world is richer by the publication of a new and enlarged edition of this little book.

Kennedy of Glenhaugh. By David MacLure. (Illustrated.) The Mershon Co., New York. 4¾×7¼ in. 239 pages.

The period embraced in this Scotch tale is that of the beginning of the French Revolution. The author's style is tersely vigorous; his graphic description of the rush of the French mob to Versailles reminds one of similar scenes in that best of French Revolution romances, Félix Gras's "Reds of the Midi."

Klondike Stampede of 1897-98, The. By Tappan Adney. (Illustrated.) Harper & Bros., New York. 5×8 in. 471 pages. \$3.

Mr. Adney writes picturesquely and informatively of the Klondike life—of the journeys by rail or river to Dawson, of the kinds of gold-mining, especially of the methods of placer-mining, "panning," "rocking," and "sluicing," of summer diggings and winter diggings, of the "clean-ups," of the saloons and dance-halls of Dawson, of the religious work and of the be-

nevolent societies there. An interesting chapter is devoted to government in the Klondike, more particularly to mining laws and royalty taxes.

Let There Be Light. By David Lubin. G. P. Putnam's Sons, New York. 5×7½ in. 526 pages. \$1.50.

Mr. Lubin has strung a long economic and theological discussion on a slender thread of narrative concerning a wealthy young couple who became interested in a workingman's club and finally identified themselves with it. Their history then merges in that of the club. This club discusses economic problems, and then devotes itself to theological questions as the key to the whole situation. So at length it arrives at the "new faith," and develops into a little church, theistic in creed and socialistic in aim, as well as propagandist in spirit—the nucleus of the "Church Universal." Mr. Lubin's chief interest seems to be in exhibiting the inability of churches founded on the basis of traditional dogmas to regenerate the social order, and the need of the reorganization of the Church on an ethico-social basis. The discussions of his club are reported with considerable prolixity, but not without interest to those who care to know what many earnest-minded wage-earners are thinking about the churches, as well as about the relations of capital and labor. In general, the book deserves attention as a sociological study.

Living by the Spirit. By Horatio W. Dresser. G. P. Putnam's Sons, New York. 3½×6¼ in. 102 pages. 75c.

This tiny volume is, as its author states, not a compilation from his larger books, but a fresh statement, giving a condensed exposition of his theory of life—idealistic, optimistic, but also practical. It is St. Paul's theory, also, with a difference. St. Paul's endeavor to live by the Spirit derived inspiration and strength from his conscious fellowship with Jesus, as his great Exemplar in the struggle. In Mr. Dresser's pages the struggle is that of the soul alone and unsustained except by its own aspirations toward the all-inclusive Life of the universe. Much as this may effect for some, the general need of human nature in the shadowy, slippery ways of life is for some warm and living personality to cling to, as its sympathizing partner, the Captain of its salvation.

Lovers Alway. By F. B. Meyer, B.A. F. H. Revell Co., New York. 3¾×6½ in. 116 pages. 75c.

Perhaps the most successful of the volumes issued as wedding souvenirs is the one just published, the work of the Rev. F. B. Meyer. Its scope may be comprehended from the titles of the chapters, "The Wedding Day," "The Honeymoon," "What the Wife Expects from Her Husband," "What the Husband Expects from His Wife," "Supposing," "The Home," "The Dower of Children," "Common Interests," "Darby and Joan."

Making of Character, The. By John MacCunn, M.A., LL.D. The Macmillan Co., New York. 5×7½ in. 226 pages. \$1.25.

Professor MacCunn's former work on the "Ethics of Citizenship" warranted high expectations, which this work does not fall short of. It is worthy of the transcendent impor-

tance of its subject, and may be commended to him who feels that he has a character to amend, as well as to those who are concerned with the making of character in themselves or others. Under four main heads, viz., "Congenital Endowment: Its Nature and Treatment," "Educative Influences," "Sound Judgment," "Self-Development and Self-Control," the subject is comprehensively treated with a masterly grasp of principles and a finely balanced judgment of the *pros* and *cons* to be considered in their application. The seed-thought which expands throughout the book appears in the remark, "There is more room in our day than ever for insistence on the worth and the possibilities of the individual soul."

Man Adrift, A. By Bart Kennedy. Herbert S. Stone & Co., Chicago. $4\frac{3}{4} \times 7\frac{1}{2}$ in. 342 pages. \$1.25.

This gives in direct and clear narrative a story of an English boy who ran away to sea and went through many adventures and hardships as a sailor, in crossing the Rocky Mountains, in adventure and exploration in the far Northwest, and among the Indians.

Nature's Garden. By Neltje Blanchan. (Illustrated.) Doubleday, Page & Co., New York. $7\frac{3}{4} \times 10$ in. 415 pages. \$3.

This volume is the first to bear the imprint of Messrs. Doubleday and Page, who have recently associated themselves in this city for the general business of publishing books, Mr. Doubleday having been formerly associated with Mr. McClure, and Mr. Page having been the editor of the "Atlantic Monthly." The initial volume of this new house is an extremely creditable piece of book-making from every point of view. It is a large octavo, profusely illustrated in colors, the printing of which shows a high degree of skill and taste. The book is more comprehensive than most of its predecessors in the same field, and is of a more immediate service. The flowers are not only classified by color, but are reproduced in color, so that the novice can readily discover what flowers he holds in his hand by reference to this book. The photographs in color, by Messrs. Troth and Dugmore, from the living flowers, are exceedingly effective. The work will receive fuller notice.

Old Norse Stories. (Eclectic School Readings.) By Sarah Powers Bradish. The American Book Co., New York. $4\frac{3}{4} \times 7\frac{1}{4}$ in. 240 pages. 45c.

In this volume the more significant and popular of the stories from the Eddas are told in a familiar, colloquial manner, in order to adapt them to the uses of schools; the volume takes its place in the Eclectic School Reading series.

Outlines of the History of Religion. By John K. Ingram, LL.D. The Macmillan Co., New York. $4\frac{3}{4} \times 7\frac{1}{2}$ in. 162 pages. \$1.25.

Professor Ingram, the well-known political economist, now in later life, and desirous, as he says, of imparting to others the convictions in which he has found mental satisfaction and moral guidance, sets forth the Positivist view that the religion of the future is the religion of humanity founded by Auguste Comte. Positivism seems to Professor Ingram to be on the increase; to us it seems on the decline. A system of thought whose universe consists of

finite objects, *nothing more*, can never satisfy the mind.

Paradise Lost. Books I. and II. Edited by William I. Crane. The Macmillan Co., New York. $4 \times 5\frac{1}{2}$ in. 125 pages. 25c.

The latest addition to Macmillan's Pocket English Classics, containing the first two books of "Paradise Lost," edited for high-school use by William I. Crane, of Dayton, Ohio, with an introduction which gives a sketch of Milton, the cosmography of the universe as found in "Paradise Lost," charts to illustrate the cosmography, and the usual questions and notes.

Princess Sophia. By E. F. Benson. Harper & Bros., New York. $4\frac{3}{4} \times 7\frac{1}{4}$ in. 259 pages. \$1.25.

A rather long-drawn-out and not very creditable story of an imaginary principality lying between Greece and Turkey. Its Princess is a confirmed gambler, and in the end she stakes her kingdom in a game of roulette with her son, who is disguised, and whom she does not know. The book is decidedly inferior to Mr. Benson's historical stories of Greece, "The Vintage" and "The Capsina." The last-named book seems to us to be the high-water mark of the literary achievement of the author of "Dodo."

Questions of Conscience. By Antoinette Van Hoesen. The George M. Hill Co., New York. $5 \times 7\frac{1}{2}$ in. 499 pages. \$1.25.

Railroad Operations: How to Know Them. By J. Shirley Eaton. The Railroad Gazette, New York. $4\frac{3}{4} \times 7\frac{1}{4}$ in. 313 pages. \$2.

A book by a railway statistician for railway statisticians—not a book which makes railway statistics luminous to the general student of railway problems.

Red Blood and Blue. By Harrison Robertson. Charles Scribner's Sons, New York. $5 \times 7\frac{1}{2}$ in. 324 pages. \$1.50.

A well-written story of life in the New South, ending with incidents growing out of the war with Spain. The hero is a Southern boy who begins life not only with no advantages, but with a load of debt and disgrace from his father's ill deeds. He succeeds in becoming the man of action of his town and section, and not only builds up a fortune, but, what is better, builds up an independent and fine character. The book is deserving of decided commendation.

Socialism, Utopian and Scientific. By Frederick Engels. Translated by Edward Aveling. Charles H. Kerr & Co., Chicago. $3\frac{1}{2} \times 5\frac{1}{2}$ in. 87 pages. 30c.

The most brilliant as well as the most compact statement of Marxian socialism. The author's wit is as keen as his philosophy, and the volume possesses literary style as well as historical learning. Here, however, the praise of this little book must end. The "Utopian" or sentimental socialism which the author treats as a force feeble and outworn is to-day a power over the lives of an increasing number of men in all ranks of society, while the "scientific" socialism which the author expects to solve all the problems of the future is already an outworn creed instead of a living faith in the minds of most of its professed votaries. The Marxian argument that "sur

plus value" comes entirely from the exploitation of labor, and not from the service capital renders to society, is an insignificant factor in the spread of socialism, while the materialism of Marx and his reliance upon the selfishness of the propertyless to bring about the exploitation of the rich have proven utterly sterile. The very poor are everywhere the political supporters of the very rich, while the middle classes—the small property-owners and well-paid workmen—are everywhere the strongest supporters of the forward movement. Quite apart from the advances of the working classes due to religious movements, at which Marx and Engels scoff, the advances due to the consciences of men with nothing to gain from a social revolution are incomparably greater than the advances due to the self-interest of those who suffer most from social inequalities.

Spiritual Life, The. By George A. Coe, Ph.D. Eaton & Mains, New York. $4\frac{3}{4} \times 7\frac{1}{4}$ in. 279 pages. \$1.

Taming of the Shrew, The. By William Shakespeare. Introduction by Ada Rehan. Doubleday, Page & Co., New York. $4\frac{3}{4} \times 7$ in. 148 pages. \$1.25.

Task, The. (A Poem in Six Books.) By William Cowper. (The Temple Classics.) Edited by Israel Gollancz. The Macmillan Co., New York. 4×6 in. 207 pages. 50c.

This new edition of "The Task" appears almost on the hundredth anniversary of Cowper's death.

Their Silver Wedding Journey. By W. D. Howells. Harper & Bros., New York. $4\frac{3}{4} \times 7\frac{1}{4}$ in. 601 pages. \$1.50.

This story was issued during the holiday season, in two octavo volumes, with illustrations; it is now brought out in a single volume, uniform with Mr. Howells's other stories.

Total Eclipses of the Sun. By Mabel Loomis Todd. (New and Revised Edition.) Introduction by David P. Todd. (Illustrated.) Little, Brown & Co., Boston. $4\frac{1}{2} \times 7$ in. 273 pages. \$1.

This is a new and revised edition of a well-known book which gives in convenient form all information required by beginners in astronomy and readers generally about the subject named. It has an introduction by Professor Todd, of Amherst College.

Transgression. By S. S. Thorburn. R. F. Fenno & Co., New York. $5 \times 7\frac{1}{2}$ in. 447 pages. \$1.50.

The "story part" of Mr. Thorburn's book is not of much account, but his description of the manners and customs, politics and policies, in India is of great moment. Frontier life there is described so graphically that the actual scenes come before us almost as if we were eye-witnesses.

Valley of the Great Shadow, The. By Annie E. Holdsworth (Mrs. Lee-Hamilton). Herbert S. Stone & Co., Chicago. $4\frac{3}{4} \times 7\frac{1}{2}$ in. 255 pages. \$1.25.

Those who have spent any time at Davos can hardly be unresponsive to the appeal of this book. They will have learned to know, not only that particular part of the Landwasser Valley, but also that particular human nature which now distinguishes the Davos region. They will read and re-read with satisfaction these exquisite descriptions of the high Alps and these just descriptions of the life lived there. The author writes apparently with both spontaneity and restraint. The style is often terse and epigrammatic, as befits her severely solemn scenes. Her characters stand out well from a mountain background: they are those found not only at Davos, but in every such invalids' haven—at Leysin, at Manitou, and in the Adirondacks. Mrs. Lee-Hamilton's is more than a merely clever book. It has an earnest, quickening, inspiring tone.

Waters of Edera, The. By Ouida. R. F. Fenno & Co., New York. $5 \times 7\frac{1}{2}$ in. 326 pages. \$1.50.

Taken as a whole, this does not furnish as many examples of Ouida's proverbial excesses in language and flamboyance of expression as her early books. There are, however, not a few deplorable literary faults in the writing of the story, and an occasional excessive and offensive epithet. The subject of the book is the oppression of the modern Italian peasant by capitalists, politicians, and landholders. It is impossible not to feel indignation at the conditions of life for the lower classes in Italy as Ouida depicts them—we believe in general truthfully and strongly.

Works of Shakespeare, The. (The Larger Temple Shakespeare.) Edited by Israel Gollancz. Vol. IX, Titus Andronicus; Romeo and Juliet; Timon of Athens; Julius Cæsar. Vol. X, Macbeth; Hamlet; King Lear. (Illustrated.) The Macmillan Co., New York. $5 \times 7\frac{1}{4}$ in.

Young People's Societies. By Leonard Woolsey Bacon and Charles Addison Northrop. Lenthion & Co., New York. $4 \times 6\frac{1}{2}$ in. 265 pages. 50c.

Such a book as this has been often inquired for. It is a comprehensive account of all the young folks' organizations affiliated with various churches, including also their statistics, official information, and lists of books used by them. Some desirable good counsel and friendly criticism accompany the sketch. This criticism might have been carried even further, for instance, in respect of the hymn-book used by the Christian Endeavor Society, which we regard as singularly deficient in songs of Christian service, though exuberant in devotional lyrics.

Notes and Queries

It is seldom possible to answer any inquiry in the next issue after its receipt. Those who find expected answers late in coming will, we hope, bear in mind the impediments arising from the constant pressure of many subjects upon our limited space. Communications should always bear the writer's name and address.

Will you give your view upon the source of information which the writers of the Bible, especially the evangelists, possessed concerning incidents of a strictly private nature? The temptation of Christ in the wilderness—who told them of this encounter with Satan, and the language of each? Whether it were a mental conception on his part, or an actual occurrence, there is the same difficulty. The scene in Gethsemane also. The disciples heard nothing, for they were asleep. How did the evangelists know in what words ("saying the same words") his agonized plea was offered twice or thrice? Moreover, how shall we reconcile the differences in the accounts—the bloody sweat and the comforting angel, so important to the climax and the instructiveness of the scene, omitted by two? Is it to be supposed that Jesus himself divulged those hallowed secrets to his disciples, or did the Holy Spirit reveal them, dictating for record the phrases from which teachers, through all the ages, have drawn so many lessons? Please state whether there is any critical work which discusses the general subject, as it bears upon a large number of instances scattered through the books of the Bible.

H. B. E.

It has been calculated that the things recorded in the Gospels belong to only about thirty-five days of Jesus' life. Mark iv., 34, gives a glimpse of the fact that there was much private intercourse outside of the record. To this we must attribute the story of the Temptation. As to Gethsemane, Mark's account shows that the disciples could have overheard his prayer, as recorded, before falling asleep. In Luke's account, verses 43 and 44, about the sweat and the angel, are probably interpolated. See the margin of the Revised Version. We can refer you to nothing that gives further light on the subject, unless you mention specific cases. Your post-office address should accompany your name.

Will you kindly give me a list of books for an extended study of the history and literature of Scotland, also the names of novels whose scenes are laid in Scotland?

E. H. B.

A complete list of books about Scotland would include scores of titles; we give a few only: J. H. Burton's "History of Scotland to 1688;" W. Robertson's "History of Scotland during the Reigns of Queen Mary and James VI.;" M. Laing's "History of Scotland" (1603-1755); W. Wright's "History of Scotland;" Robert Chambers's "History of the Rebellions in Scotland;" Robert Chambers's "Domestic Annals of Scotland;" Agnes Strickland's "Lives of the Queens of Scotland;" Walter Scott's "Tales of a Grandfather;" Dr. Samuel Johnson's "Travels in the Hebrides;" E. B. Ramsay's "Reminiscences of Scottish Life;" Mrs. Kate Douglas Wiggin's "Penelope's Progress." There are literally hundreds of novels dealing with Scottish life and history. John Galt, Sir Walter Scott, James Grant, Robert Louis Stevenson, James M. Barrie, Dr. Watson (Ian Maclaren), S. R. Crockett, William Black, George Macdonald, Mrs. Amelia E. Barr, and Mrs. Oliphant are among the most famous novelists who have written on these subjects.

1. What is the practical import of our Lord's third temptation, that on the Mount? Could you illustrate in modern form its gist and essence? 2. Does the moon have any real and positive influence upon the weather and the seasons? Ought one to pay any attention in the planting of seed, for instance, to the phases of the moon? Beyond affecting the tides of the ocean, does the moon have any influence on the earth? 3. Will you mention a few of the best writers on the character of Moses, and put them in the order of their value? 4. Who was the young woman referred to in Tennyson's "Locksley Hall" as "Amy"?

J. S. B.

1. Jesus' aim being to draw all men to himself (John xii., 32), his third temptation consisted in the alternative

presented by the unselfish divine and the selfish satanic way of doing it. The Satan in the case is personified selfishness, whose prospective gains Jesus rejects for the career of self-sacrifice that draws men by loving and benefiting them. This temptation is often re-enacted in the choice of a career; also whenever one is tempted by a worldly policy that conflicts with Christian principle. Illustrations may also be found in the history of religious persecution and ostracism, both in its barbarous and polite forms. 2. Scientific men all agree that the moon has no such influence. Besides the tides, its only influence is an infinitesimal retardation of the diurnal revolution of the earth. 3. Rawlinson's "Moses, His Life and Times" (Randolph, New York, \$1); G. M. Campbell's "Across the Desert" (Presbyterian Board of Publication, Philadelphia, \$1.50); W. M. Taylor's "Moses the Lawgiver" (Harpers, \$1.50); Hamilton's "Moses the Man of God"—lectures (Nisbet, London, 5s.); F. B. Meyer's "Moses the Man of God" (Revell, \$1). 4. Tennyson never admitted that any individual was described under that name. See the references to the poem in his memoir by his son.

Please explain James v., 14, 15. Does it refer only to the work of the Apostles in healing diseases, or is it applicable to us? If one part of the Bible applies to us, why should not *all*? And if that passage in James applies to us, why do not sick people avail themselves of such simple means of restoration?

S. W. E.

It means just what it says. Oil was recognized as a means of healing (see Luke x., 34). Modern medical practice employs it in certain cases. The direction of the Apostle was to employ the medical remedy then approved in conjunction with the prayer of faith. As our knowledge of approved remedies enlarges, his direction includes more for us than for people of his time. What he says of the prayer of faith is likewise applicable now, yet with obvious limits, since death sooner or later is inevitable. The applicability of various parts of the Bible to us manifestly depends on the fact that circumstances are not the same in all points as anciently; but Bible precepts are always in view of the circumstances of the time.

1. Is a Roman Catholic eligible for the office of President of the United States? If not, why not? 2. Is the residence of a foreign consul in this country foreign territory, or is it United States territory? For instance, if a British subject committed a crime, could he take refuge in the English consulate and escape arrest? 3. If a child is born in a consulate in the United States, is that child a citizen of this country, or of the country which the parents represent?

G. M. D.

1. There is no constitutional disqualification for any Federal office on the ground of religion. 2. Foreign consuls, with their residences, are subject to the tribunals of the country, the same as any other resident foreigner. The case of a foreign Minister is different. He, his diplomatic corps, and his household are exempt from the local jurisdiction, civil and criminal; so also his house and personal property. 3. The civil status of the child is the same as that of the parent.

Can you give me the titles of any books that would be helpful in making character studies of men of the Bible, especially with a view to homiletical use?

B.

For the historical outline see Kent's "History of the Hebrew" and "of the Jewish People." For a realistic, picturesque treatment of the historical personages see Stanley's "History of the Jewish Church" (Scribners). For relation to the historical environment see Budde

"Religion of Israel to the Exile" and Cheyne's "Jewish Religious Life After the Exile" (Putnams). For homiletical applications Dr. W. M. Taylor's books on Joseph, Moses, David, etc. (Harpers), may be consulted. See also the Men of the Bible Series (Randolph).

This is my creed, evolved from years of prayerful thought and association with various churches: I know there is something within me that continually reaches out toward that which is better, truer, holier than myself. I believe that this ideal toward which I grope is absolute perfection, represented by the God of the Universe, who is made manifest through his world, his word, and his Son. I know that this belief ennobles my life and makes it useful to others, and full of content. What more is necessary?

C. M. M.

Everything essential is involved in the foregoing, according to Jesus' saying in John xvii., 3. All else that is necessary is the translation of such a creed into conduct in all social relations, and culture of the inner life.

How do you explain the first and second resurrection, spoken of in Revelation xx., 4-6, and also referred to by St. Paul?

L. C.

We have no explanation beyond that which the passage itself gives, that the martyrs' resurrection was prior to the general resurrection of the rest of the dead. The whole conception is derived from Judaism, whereas Jesus teaches that the resurrection is simply the rising of each spirit from the dying body into the life of the world to come. The resurrection which St. Paul speaks of his endeavoring to "attain" (Philippians iii., 11), as distinct from that which he anticipates for all (Acts xxiv., 15),

must be understood as a state of blessed existence, as distinguished from mere existence.

A young man contemplating the study of law has a fair academic education, is well equipped to enter college, but unable for want of means to do so. He has been very successful in home or solitary study, and wishes to take up the subject of logic in that way. What book or books would you recommend him to purchase for that purpose?

B.

Knowlson's "Art of Thinking" (F. Warne & Co., New York, \$1); Buck's "Argumentative Writing" and Buck & Woodbridge's "Expository Writing" (H. Holt & Co., New York, \$1 each); Lee's "Principles of Public Speaking" (Putnams, New York, \$1.75).

"Earth's crammed with heaven,
And every common bush affire with God,"

is from Mrs. Browning's "Aurora Leigh," Book VII., page 265 of Crowell's edition.

E. F.

Many others send the information.

Can any one tell me who wrote "The man whom God sends never travels alone"?

M. C. W.

We would inform those who frequently inquire of us for such books that an excellent Catechism, adapted for boys and girls of thirteen to sixteen, has just been prepared by the Rev. Doremus Scudder, entitled "Our Children for Christ, a Series of Catechetical Lessons on the Religion of Our Lord Jesus Christ." This, and the one by Dr. W. J. Mutch, of New Haven, issued a few months ago, are the best books of the kind obtainable. (The Revell Company, New York, 10 cents.)

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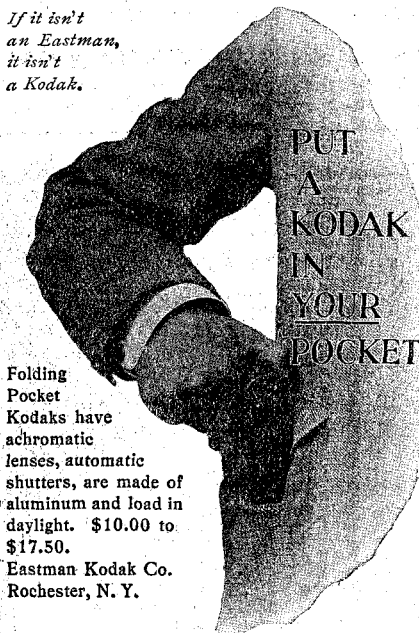
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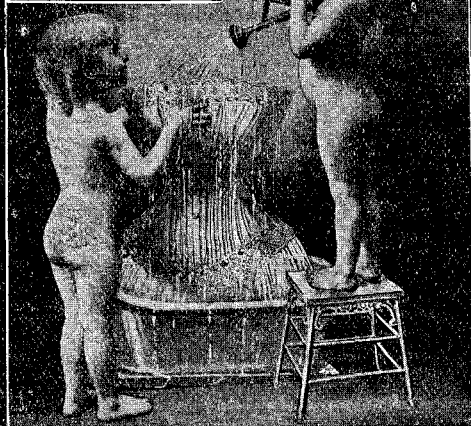
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